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Race Ideals

Effects, Cause, and Remedy for
the Afro-American Race
Troubles.

BY EX-CONGRESSMAN
GEORGE W. MURRAY

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RACE IDEALS



EFFECTS, CAUSE, AND REMEDY

For the Afro-American Race Troubles



BY

Ex-Congressman GEO. W. MURRAY



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INTRODUCTORY.

Many books are written merely for the gratification of sentiment, without utility to the reader in any sense; but here is a book which, if properly interpreted, will mean vastly more than any literary effort of the race, in all its history.

Its teachings presage this deep import of Armstrong, that "the praise that's worth ambition is attained by sense alone, and dignity of mind," and coupled with that of Goldsmith, who said:

"For just experience tells in every soil,
That those who think will govern those who toil."

The searcher after truth will find in these pages the philosophy of life as it pertains to the Afro-American.

Philosophy governs society. Philosophy has accepted the doctrine of Hobbs, that "in the existence of all things that have life there is a struggle," and it concludes with Darwin that "only the fittest survive."

When it is considered that within forty-five years the Afro-American has met and answered every call made on him by the fiercest and most exacting civilization ever known to mankind, and that he has done it against the greatest odds, manifested in the dark cloud of appalling ignorance, the odium of having been enslaved, and taught to feel the blighting curse of such a doom upon his skin, the huge obstruction fostered by human prejudice, and insecurity nurtured by hate and infamy ever active at his heels, with the Alps ever before him, inexperienced in the arts of freedom, with sore and bleeding untried feet, the aching stoop brought on by centuries, and the dread of failure ever in his heart, furnishes the world one of its greatest paradoxes.

Great God, what hellish fury was injected in his veins!
What paganism wrought to wreck his soul!
What devastating lust to leave its ugly stains!
What was there in him left that wasn't stole?
Through arts of deep damnation well covered by deceit,
He was doomed to run the gauntlet of despair,
To suffer through the ages this most unholy cheat.
His flickering light of hope was in a prayer.

It is to be regarded in the light of this emphasized progress of a race long wronged, and limited in the sphere of social, political, industrial, and economic prowess by the constantly cruel usages of a

horrible tyranny, that the tangible things of life were to be seized on first, before anything could be done through the process of a mental awakening. The substance upon which soul and body depended, while in quest of something higher up, had to come out of the earth to feed the stomach and clothe the body until a prouder day, when peradventure it could see itself in the looking-glass, be pleased, and go off to college to win honors and scholarships.

The material battle had to be fought and won in the fiercest competition with labor first, before the day of the spun-gilt verbiage of rhetoric should mould the forbidden lips of Afro-Americans into shape for gracious utterance.

My friend ex-Congressman Geo. W. Murray has indeed forged along the highway of thought. He has analyzed racial conditions in the laboratory of his keen mind, and given us the richest results of his patient and painstaking investigation. The truth is to hand. It is not to be embellished by any fictitious effort, nor fostered by any proclamations of wonder.

The Afro-American problem, if there is any problem, is more simple than complex; it is merely the decent and honorable acceptance of truth encouched in the Golden Rule.

It is the natural order of Afro-American preservation, which is Nature's first law.

In the contemplation of the subject, which has lain heavily upon the author's mind and fastened its hold upon his great big racial heart, it appears that Lowell's lines more deeply inspired him, and methinks I hear him make acknowledgment as he trudges along the corridor of mental analysis:

"In life's small things, be resolute and great,
To keep thy muscles trained;
Knowest thou when Fate thy measure takes,
Or when she'll say to thee,
'I find thee worthy; do this thing for me'?"

Mr. Murray is a scholar, who has crossed the *pons asinorum*, hisped upon forbidden lips the spun-gilt verbiage of rhetoric in gracious utterance.

He has sat in the U. S. House of Representatives, where, in single combat, he thundered against the haughty hand of oppression with listening Senate to attend. He is intensely racial, although intensely American; he has not departed from the principles that vouchsafe the tenets and doctrines of such amendments to our national Constiti-

tution that uphold the rights, privileges, and immunities to all men alike.

He is in deed and in truth a statesman of whom the race is proud.

The contents of this book, diminutive in size, but colossal in the truths it sets forth, will inform the races of men that although

We do not walk upon the wall

Nor hold the golden keys of Fate,
That we may come at Wisdom's call,
And enter through her gate.

Let us hope that the doctrine it teaches may be accepted, and its truths shine out in all their beauty in the lives of thousands, who will find themselves in its serious perusal and awake to their ennobling duties.

Then indeed will have dawned a new day, when the Afro-American will have redeemed himself from the anathemas of his enemies and set up shop in all the multiplicity of avenues of commerce, taking as his sure guide the fundamental rules of arithmetic as a compass that will acquaint on the great sea of business adventure.

It is the duty to his unborn generations to prepare for them a name which they in all future years may wear with honor.

He is to succeed by the adoption of such principles as will turn seeming defeat into glorious victory.

He is to explode all the doctrines that have puzzled thousands of wayfarers. He must push his investigations into the teeth of untoward circumstances, and take his place in every avenue of painstaking effort, wherever human foot has trodden the sod or human thought evolved an idea.

If wisdom is our lesson (and what else ennobles man?), what else have angels learned?

The writer is solicitous that this little book shall go forth to do a work splendidly, and that it may be received in a noble and generous sense.

Yours for the race,

M. A. MAJORS, M.D.,
Chicago, Ill.

RACE IDEALS.

PREFACE.

With a view to arousing race consciousness, both consciousness of defects and power, these pages are dedicated to the cause of the greatly wronged Afro-American race, which is suffering for want of such knowledge of the cause of, and remedy for, its own peculiar troubles or disease as would enable it to devise and apply remedies for its own relief, as well as the means of enlightening its friends, who, for want of proper knowledge, have failed to devise, develop, and prosecute the needed system for the proportional development of members of that race, and for want of proper consideration do not see that, owing to previous training or traditions, the system of training given the race is unscientific and incomplete, as in some measure it should be the very opposite of that training which reduced them to their present state; and who, because the system has failed to realize their highest expectation, are judging him harshly.

That such a current of thought may result from a perusal of these pages as will make the race so conscious of both its defects and power that it will discard the former and effectively use the latter, and cause its friends to realize their mistakes in efforts to aid it, as well as its enemies in the unwarranted judgments pronounced against it; and with the further hope that a careful persual of these pages will convince those who are working in the interest of the Afro-American race that a half-century and countless treasure and energy have been wasted in efforts to change white public opinion in relation to that race, to remove effects without first removing the cause producing them, found in traits and characteristics which long years of training have developed, is the humble and fervent prayer of the author.

The Effects, Cause, and Remedy of the Afro-American Race Troubles.

PART I.

EFFECTS.

It must be conceded that no race of people can pass through two and a half centuries of cruel and relentless training for the benefit of others without being, to a greater or lesser extent, injuriously affected.

That the Afro-American race, thrown into such a system of training for such a period of time, developed traits and characteristics at variance with Nature's law, and peculiar to itself, is natural, and we designate such peculiar traits and characteristics the disease of the race.

Before we can locate the nature and extent of the ills of the Afro-American, and establish how far adverse training and influences have carried him from a normal state, we shall have to discover by comparisons how far, in his secondary state of freedom, he differs from man in an original state of freedom.

That can best be done by comparing the ideals, feelings, and dispositions of the Afro-American with those of man in an original state, whose ideals, feelings, and dispositions are what Nature made them, as they have not been disturbed injuriously by the art of man.

The question may be asked, "What are ideals?" and answered by saying that ideals, man's highest conception of persons, places, things, or qualities, sometimes visionary and unattainable, are the heights to which individuals, families, races, or nations aspire, and by which they are most largely influenced.

All do not have the same ideals, nor are the standards of ideals stationary.

Like plants, ideals are susceptible of cultivation and development, and their various standards depend upon the kind of cultivation had in their production.

In a state of natural freedom, all races have their human ideals, their highest conceptions of man, in themselves, and any variation from this rule indicates that Nature has been disturbed.

A comparative examination will show how far adverse training has carried the Afro-American, during his period of bondage, from the universal law of self-appreciation, so predominating, not alone in man in a natural state of freedom, but in every living thing.

If there is self-depreciation and a want of self-preservation instead, we must learn to what extent he has been warped, and the means used, before we are prepared to use countervailing influences as a means of his rehabilitation; learn how far his adverse training has carried him from the normal latitude and longitude of human nature.

In order to do this, we will start with man after the Flood, when, according to the nature of things, he had only one standard of ideals.

We are told by the sacred Scriptures that when Noah's ark rested, there were only eight human beings on earth—Noah and his wife and his three sons, Ham, Shem, and Japheth, and their three wives; who, all being of the same family, must have had the same physical likeness. Their texture of hair and complexion, as well as their language, customs, and manners, must have been the same.

Then the variations seen in physical likenesses, languages, customs, habits, and manners can only be accounted for by the variations of climatic effects, and other natural causes and conditions to which their descendants have been subjected since the Flood, evidences of which are abundant on every hand, through or by the effect which a short change of climate and other natural conditions have upon the physical likeness, language, customs, and habits of individuals under our very eyes.

By the light of history, the ark rested in the southern portion of the north temperate zone, where Shem, Noah's second son, settled, and his descendants retain man's original complexion, yellow, clay-colored, Adam; while Ham, Noah's eldest son, went south and settled in the torrid zone, whose burning sun crisped the hair and darkened the complexion of his descendants; and Japheth, Noah's youngest son, went north and settled in the northern part of the north temperate or the southern part of the frigid zone, where, after the lapse of ages, the cold bleached the complexion and hair of his descendants.

We get our various variations from greater or lesser effects of the same causes, or intermixtures.

It appears that the three brothers located at such distances from each other and the means of communication were so inadequate that all intercourse among their descendants was suspended for thousands of years, during which time the descendants of each brother, subjected to peculiar climatic influences and other forces of Nature in their

isolated regions, prior to their meeting with each other, had developed not only different physical likenesses, but the descendants of each had also developed a language, customs, habits, and manners peculiar to themselves, and therefore met each other as strange beings.

MAN'S IDEALS IN A NATURAL STATE OF FREEDOM.

So that when the children of each brother emerged from their isolated homes in the wilderness, accustomed to see only persons in their own physical likeness, to hear only their own language spoken, and to witness only their own customs, habits, and manners, they were greatly shocked and confused at meeting their cousins, and concluded that the differences seen were brought about by some great misfortune visited upon them.

But the descendants of each brother soon commenced to compare everything connected with themselves, whether in physical likeness, custom, habit, or manner, with everything connected with their cousins, and concluded that theirs were the proper ones, and the differences found in those of their cousins were the result of some great calamity.

Therefore the members of each tribe saw the proper man, language, custom, or habit, and their ideal man, their highest conception of man, only in themselves. Such are the conceptions and feelings engendered by Nature's God, and they are natural and proper, and constitute the very fountain of race, pride, self-appreciation, and self-preservation, and may not only be seen in man, but in every living thing.

As each race's ideal man is in itself, it paints, pictures, or models man in the physical likeness of its own members, and having no higher conception of the forms of God and angels than the physical form of its own members, it paints, pictures, or models the forms of God and angels in their physical likeness. That is, the Chinese God or angel is like the Chinaman, the Japanese is like the Japanese, the African's is like the African, the white man's is like the white man, and the Indian's like the Indian.

These are the conceptions, ideals, and feelings which Nature's God has not only given every race of man, but every living thing, a demonstration of which may be seen as clearly in the self-appreciation and self-defense of the little ant as was seen in the Japanese-Russian War; and any variation from them is evidence that some unnatural force or influence has interfered with or arrested Nature's law.

Having considered man's conceptions, ideals, and feelings in a state of natural freedom, and how he is governed by them, we will proceed to consider those of the Afro-American in his secondary state

of freedom, and the extent to which he differs from man in a natural state of freedom, measures the depth of his disease.

We will now proceed to examine and compare his ideals, conceptions, feelings, and disposition with those of man in a natural state of freedom, in order to concretely locate the peculiar symptoms of his disease, that it may be properly treated.

To serve our purpose, we give the following illustrations as symptoms of his disease:

SYMPTOMS.

(1) The white man, among whom Afro-Americans have dwelt for the last three hundred years, and who is responsible for every peculiar trait and characteristic exhibited by them, and by whom they were kept in such ignorance that they could neither paint, picture, nor model themselves nor anything else, models the most highly developed members of his race in the shape of artistic doll models, and places them on sale.

With two objects in view—one to amuse his offspring, and the other to keep such an ideal before its eyes as will develop a spirit that will be proud of the body in which it dwells, and the race with which that body is connected—he visits places once or twice a year where these models are kept, and buys one or more.

His Afro-American neighbor in imitation, without thinking of psychological, or spiritual, effects of pictures, models, or ideals, follows him to the same shop with only one object in view, merely to amuse his child, and feels that he ought to have the same thing that his white neighbor's child has.

But the shop-keeper, upon his approach, believing that, like the white man, he would follow the law of Nature in demanding a model in the physical likeness of his infant, reaches under the counter and draws out and offers him a beautiful model in the exact physical likeness of his own offspring, whereupon he turns his back on the shop-keeper in anger and disgust, declaring that in offering him "that old black thing" he meant to insult him, and demands a model in the physical likeness of a white child; and thereby he begins the work of developing a white spirit in a black body, which at, or before, maturity will hate the body that carries it and despise the race with which that body is connected.

As this disposition is not shown by a member of any other race, even including the native African, it is a deviation from Nature's law and a symptom of a diseased spirit, the influence which impelled such disposition.

(2) Photographers declare that they find no difference in tak-

ing the pictures of whites and Afro-Americans, except that they cannot make the pictures of the latter white enough to please them.

As every other race and tribe demand paintings or pictures of themselves in their physical likeness, and do not believe that they are proper unless so made, the feeling which impels the Afro-American to demand a picture or photograph of himself in the physical likeness of another, is also a symptom of a diseased spirit.

(3) Another symptom of a diseased spirit is shown in the fact that the Afro-American's ideal employer is white, and that he deems it an unbearable disgrace to serve a member of his own race, while all other tribes and nations, in their state of natural freedom, rather serve members of their own particular tribes than any others.

This feeling has made the industrial captain white in every community occupied by the Afro-American, unless the white man voluntarily refused to enter as a competitor, and it has further resulted in leaving all the profits from the labor of Afro-Americans with members of the white race, giving them the power to own and control the wealth of the industrial community, and thereby make them the political and social masters. It is this principle that has destroyed the black man's ballot and citizenship, throughout the rural communities of the South, and he, following the same principle, is only tolerated in the North.

(4) Still another symptom of a diseased spirit is shown in the fact that his ideal merchant is white, because of which the same goods have less value to him in the possession of a member of his race than they would in the possession of his ideal white merchant, which impels him to go out of his way to give his patronage and influence to his ideal merchant, right in the face of the fact that the members of every other race, including that of his ideal merchant, are universally discriminating in favor of members of their own tribe, and going away out of their way to reach them.

This principle causes all the profits from the patronage of the black man to be left with members of the white race, as well as the profits from that of its own members, resulting in giving that race the power to own the business community, and making its members the masters of its political and social welfare.

This is the second reason why the black man has lost his influence, ballot, and citizenship in communities where he so greatly preponderates in numbers.

(5) His ideal lawyer, doctor, and other professional men are white, and men of his own race, however well qualified, generally

have a hard time in their struggles to succeed against the effects of his white ideals, while the members of all other races and tribes are exulting in giving their patronage and praise to the professional men of their own tribes, who are made in a short while so wealthy and influential that they greatly add to the respectability of their race, and upon whose influence members of their race rely in their endeavors to secure political preferment in town, State, or nation.

(6) Among all races and tribes except the Afro-American, the ideal man or woman is the one who comes nearest representing the purity and nobility of their race, while the pernicious and poisonous effect of white ideals is seen in all Afro-American gatherings, or organizations, of whatever nature, or description.

The deadly shadows of white ideals fall like the shade of the upas-tree over the entire social body of the race, in which the individual is given the preference who most nearly approaches to the ideal white shade of complexion in nearly all organizations among adults, on the one hand, while discriminations are made among the young on the same principle in schools, dance-halls, and social gatherings of all kinds, on the other; which impels the offspring of honorable wedlock to feel, in many instances, that such was his greatest misfortune, while the issue of immoral alliances is encouraged to feel that such was his greatest fortune.

The propagation and encouragement of such a spirit can only result in breeding more and more immorality, and the feeling engendered is not confined to any particular shade of complexion, as the race is unconsciously, yet generally, impelled by it from the darkest to the lightest shade of complexion, which is indeed a very wicked symptom of a diseased spirit.

(7) While all men, in their natural state of freedom, have their ideal God and angels in their own physical likeness, except in cases where the religion of another race with its ideal God is inherited, as is the case with the Japanese, who inherited the old Shinto religion with its black model of God, developed by the ancient Ethiopian race, white ideals, with their traditional, literary, and religious training, have filled Afro-Americans with an imaginary Heaven filled with a white God and angels, and they are wondering how they ever will be metamorphosed into beings acceptable to the occupants of such a Heaven.

(8) Contrary to man's ideals and feelings in a natural state of freedom, who believes that everything connected with him is the proper and right thing, while the Afro-American's own hair is kinky

or crisped, his ideal hair is straight, and the inventor or owner of the hair-straightener is growing rich by the flood of money pouring into his pocket from the lean purses of Afro-Americans; and his the immediate demand of the Afro-American for straight hair, some process being too slow at times to meet certain emergencies to satisfy ghouls enter the grave and rob a dead white man or woman of his or her hair, with which he adorns his pate and marches to his fete with prouder mien than he ever did under the hair which Nature provided him with; this, being unnatural, is another symptom of a diseased spirit.

(9) While all people in their state of natural freedom have their ideal man or woman among the members of their own race, the Afro-American's ideal woman or man has been made white by the training of the white man; but when he tries to reach the woman, whom he had no hand in making his ideal, he is shot down like a wild beast and burnt at the stake.

When the spirit, which the inordinate appreciation of magnified white ideals, has developed in the Afro-American man and woman, is taken into consideration, it is not only a miracle that the white man is not shooting and burning fifteen or twenty thousand black men a year for trying to reach what he has made their ideal woman, instead of twelve or fifteen, but it is a greater miracle that the race succeeds in producing a single virtuous woman, while it has thousands to its credit.

(10) In watching the street-car manners in our metropolitan cities, it will be seen that all people, in their natural state of freedom, with their ideals in their own particular race or tribe, upon entering a car are involuntarily drawn toward members of their own race, and will be seated beside them if possible, while the Afro-American, the single exception, in three cases out of four, will rush by a member of his race to find a seat by a white man or woman, or, failing in that, a member of any other race, rather than his own.

Seeing him run from himself, all other people are rightly running from him. But he is keeping so closely upon the heels of the white man, his ideal, who is tired of running, that he has decided to stop him with "Jim Crow" legislation and partition walls.

Actions, impelled by the diseased spirit, which is responsible for all these symptoms, have resulted in making the Afro-American a pauper, criminal, outcast, and laughing-stock, in destroying his influence, ballot, and citizenship, in depriving him of all employment in the economic world above that of menials and scavengers, and in

cheapening his personality and life; as it is with an individual so it is with a race—the poorer he is the less is cared for his rights, or life, whether he be black or white.

A LEGEND.

“A proud Southern white man was once aroused from his vigils to find himself transformed into the physical likeness of a black man.

“When social and economic organism assigned his physical body to the rank and condition of Afro-Americans, his spiritual man, in control of the black physical body, rebelled against such assignment, and haughtily commanded the body to consider itself a part and parcel of the rights and privileges reserved for white men only, regardless of consequences.

“Confusion and turmoil ensued, with a growing feeling of resentment and hatred on the part of the white spiritual man, and an increasing feeling of humiliation, hatred, and helplessness on the part of the black physical body.

“The white spiritual man, charging up all his misfortunes to the black physical body, of which he could not relieve himself in life, commanded it to change its physical likeness in conformity with his ideals and wishes, and upon its failure to comply, strangled it to death, or committed suicide.”

The Afro-American, in many respects, is just such a creature.

PART II.

THE CAUSE.

The foregoing dispositions, and actions growing out of them, are the symptoms and effects of the Afro-American's unusual disease, which show that some powerful and destructive foreign influence has wrought havoc with Nature's law, or his spiritual being.

The predispositions impelling such actions show that an unnatural spirit, the very fountain of all thought and actions, despising its own physical body, has been developed in Afro-Americans, which seriously interferes with the maintenance, happiness, and existence of his body.

The work of developing such a spirit, begun in the cradle, was continued in the home, and finished in the school, and resulted in producing a paradoxical being, which is not only ashamed of itself, and is using its powers against itself, but despises the race with which Nature has bound it up.

Such are the symptoms and effects of the peculiar disease of the Afro-American race, which we must now proceed to trace to their cause, and learn the manner in which such a soul-destroying disease was developed, and so uncover it, that those who have to do with curing it, may, seeing where and how it begun, know how to begin their work of relief.

When through his ancestry the Afro-American was violently seized and brought in contact with the white man, like him and other men in a natural state of freedom, his ideal man, his highest conception of man, was in himself.

As long as such was the case, he was not only too proud and self-respecting to be a slave, but considered himself better than the white man.

In consequence of which it cost too much in care, treasure, and blood to retain him in a state of slavery, and it was found necessary to reduce his spiritual state, his pride and self-respect to the low level in which they are now seen.

In order to do this, not only the victim's ancestral and traditional plan of life was changed so as to destroy the class, which produces the ideals, standards, and models of every race, the generators

of race, family, and individual pride; but every victim, of whatever ancestral grade, was reduced to the same level of life, and there was not a single star of hope, or any inspiration, left in his racial firmament.

Whether descended from long lines of peasants, priests, warriors, or kings, all the victims were crowded together in the same low and degrading quarters, in huts constructed on one general plan out of the same material, where they were fed, shod, clothed, rewarded, or punished alike, and trained to feel that all people bearing their hue were equals, but inferior to all who possessed a white face.

The effect of this training is still seen in the Afro-American's disposition not to serve members of his own race, and to oppose their elevation to positions above him.

The conditions, ideals, and standards which developed a spirit in the white master to appreciate and admire the superior condition of his race, and to honor his own color as a badge of that condition, and to condemn and deprecate the inferior condition of the black slave, and despise his dark hue as a badge of a low condition, developed similar feelings in the black slave.

There is scarcely a white man in this country, even including Tillman, Vardaman, and Dixon, who appreciates and honors the color of the white man on the one hand, and despises the color of the black man on the other, more than the Afro-American himself.

Say what he may, deny the fact as often as he pleases, his whole action betrays the fact that he is unconsciously as wild over trying to be white as Tillman is over being white, and he should not be held responsible for such feelings either.

But when their cause and effect are made plain to him, as we are endeavoring to do, he should always carefully study himself, and seek to destroy every symptom of such feelings as he would a rattlesnake, especially when he remembers that the spirit which impels them had its inception and development in the institution of slavery, is still the spirit of a slave, and will always make the physical man do slavish service, until it is utterly destroyed.

While the institution of slavery put all of its dark-hued victims in the same condition and trained them to feel that they were equals, it placed all members of the master class, or white race, in positions far above the slave class, and so graded them round upon round, from peasant to president, that each grade above remained a perpetual door of hope and inspiration to every white man in the one below it.

In that way the ideals, models, standards, and idols, the generators of pride and inspiration of the white race, were and are main-

tained, with not only all power and authority reserved to members of that race, but they were and are still the beneficiaries of all the profits resulting from the production and consumption of both races.

In the immediate presence of the black man, in his state of poverty, ignorance, degradation, and humiliation, the whites, or master class, were so trained, polished, and beautified with the products of his labor in which he was left so poor and undeveloped that the wealth, power, honor, and magnificence associated with the color of the white man on the one hand, contrasted with the poverty, ignorance, helplessness, and degradation associated with the color of the black man on the other, developed in the minds of the members of both races inordinate respect and admiration for the color made a badge of honor by its association with the higher condition, and a corresponding depreciation and contempt for the color made a badge of dishonor by its association with the lower condition.

The established condition, and feelings growing out of it, are still being transmitted from generation to generation by both races, and will continue until they are changed. The truth is, the work of changing former conditions is made doubly hard because the spirit of both races is opposed to it.

To satisfy a spirit made to maintain the old condition not only has the white man refused to pay black men living wages, denied them employment above menials and scavengers, destroyed their property, and opposed their enjoyment of the honors and emoluments of office, but the black man himself, for the same reason, has refused to serve members of his race, destroyed their live stock, burnt their houses, barns, and business places, and denied them his patronage. This shows that the institution of slavery developed a spirit in both races to support and oppose the same things.

Under such conditions and training, the black man finally lost pride in himself, developed a contempt for his race and color, and grew to feel that it was honorable to serve a white man, but an unthinkable disgrace to serve a member of his own race.

Throughout the industrial world, where he is making millions of white people rich from the profits on his labor, it is seen that he is still impelled by such feelings to discriminate against members of his own race with his labor, and has thereby prevented them from becoming the industrial captains of their communities.

The Afro-American was formerly trained to carry everything made on the plantation to "the big house" or master's quarters, and have doled out to him only sufficient to keep his soul and body to-

gether to enable him to produce more, and the poverty of his community, when compared with that of his white neighbor, whether in country, town, or city, shows that he is still governed by the same training, and is still carrying the results of his labor to "the big house" or white man's quarters.

Visit any white man's business place in his community, however mean or prejudiced he may be, even if he makes it a pastime to kill a "nigger" once or twice a year, and there you will find the black men, as thick as flies on a foul spot, or bees on a honeysuckle.

The Afro-American is everywhere still carrying his productions to the master class or white race, and his former training has him under such a spell still that he discriminates with his labor and influence in favor of any member of the white race as against any member of his own race, however good or bad either may be; this is causing him to maintain the old condition of poverty and dependence for all members of his race, and independence and honor for all members of the white race, which continues to breed contempt for his color and make it a badge of dishonor in this country.

After three generations of the environment and brutal training, which the ancestry of the Afro-American race passed through, the spirit of the victims was broken, pride of race and self-respect were destroyed, and they finally came to place the same value on the members of their race as the master class did, since which time they were both spiritual and physical slaves down to the issuance of the Emancipation Proclamation, and are still spiritual slaves.

Under such conditions, as the master class, or white race, improved, physically, mentally, and spiritually, in the same proportion he was degraded in the same respects; and as no member of his race occupied such a position that he could give hope and inspiration to his fellows, in time his polished man, his man of power, wisdom, beauty, and admiration, his model man—in short, his ideal man, was found only among members of the white race, and the black slave, impelled by such means, transferred his ideal man to the white race, since which time he has even been dissatisfied with his own physical likeness.

The ideals of his descendants are still in the white race, and they are still looking up to that race, and will continue until changed conditions retransfer their human ideals to themselves.

The spirit, which predisposes his descendants to feel that it is a disgrace to serve each other, was incubated, nursed, and developed in a slavish condition, and will have to be changed by reason and training before the race can ever hope to be prosperous and successful.

The feelings, customs, and habits disposing Afro-Americans to discriminate with their labor, patronage, and influence against themselves were developed by the art of the master class, and are not the work of Nature, whose laws are ruthlessly broken in every one of them.

The spirit impelling such feelings and habits must continue to make their world a heaven for the white man and his descendants, and a hell of menials, scavengers, paupers, and criminals for the Afro-American and his descendants, until he is wise enough to look within himself for the cause, and wipe out existing conditions by changing the spirit which makes them possible.

THE EFFECT OF THE TRANSFERENCE OF IDEALS.

The transference of the human ideals of the Afro-American race resulted in the spiritual degradation of its members, and their offspring, and places them in a class by themselves, when compared with other branches of the Ethiopian race.

All Afro-Americans should get busy and find a way to restore lost ideals.

The white spiritual man, which controls the black physical bodies of the Afro-American race, was developed by feeding him for three hundred years exclusively with white models, standards, paintings, pictures, ideals, and if it is desired to reverse his disposition, the spiritual food must in some respects be changed. Those who plan systems for training Afro-Americans, and are engaged in training them, must realize, before they can ever secure proper results, that every habit, custom, manner, and tradition by which they are controlled was developed in them to make a slave.

Such habits, customs, and manners are fundamental, as they constitute the base of all conventional plans of education, which they supersede in influence, and must continue to reproduce the old condition of master and slave until a plan, or system, of training is specially designed to rid the race of them. As the white man is not going out of his way to develop a system of training which his race does not need, this greatly needed work must remain to be planned and initiated by the people who are perishing for the want of it.

COLOR USED AS A SCREEN TO HIDE DEFECTS.

The color of the Afro-American has been, and is still, used as a screen to hide the objectionable traits and characteristics, which are so repugnant to those who do not possess them; customs, habits, and manners, which are not only objectionable to white people, but even

all black people who are in a state of both physical and spiritual freedom.

If the Afro-American had not been trained to feel and believe that the objections and discriminations, which he meets, are all on account of color, he would have long since seen and removed most of their causes.

But, for want of proper consideration, his leadership has been harmonious in perpetuating the color screen by denouncing, in and out of season, all discrimination and disbarment as being solely on account of color, by which means, the things of which the color is merely a badge, have been hidden.

The Far-Reaching Power and Control of the Spirit of Slavery.

The want of success in Afro-Americans is neither for want of capacity nor capital, but it is caused by the self-destructive spirit and hostile habits and customs of slavery, which are still above all, under all, and in all that they attempt to do.

They have more learning running to waste in hotel waiters and Pullman car porters than is necessary to man all the business that they can support, enough capital to lay the foundation of business, (that would soon make them a strong and independent people,) lying idle in the banks of the country or being used where they realize very small benefits.

It is neither capital, nor want of learning, nor prepared men and women, that is holding Afro-Americans back in the business world. It is the spell of the old spirit of slavery, which has made their present condition; the want of confidence in their own people; the fear of the spell which they know their white competitors have over their people, and the race prejudice, which would prevent their white neighbors from patronizing them.

There still are, and have been tens and hundreds of thousands of, Afro-Americans with the genius and capacity to make great and successful industrial captains, thereby becoming a part of the controlling power of their communities, who remain mediocres or servants in the employment of the white master, because the very members of their own race, who would flock for employment to the plantations of the white owners, whom they are making wealthy by their service as driver, overseer, or superintendent, would absolutely refuse to serve, or be employed by them, if it were known that they owned the plantation, or industry.

There are tens and hundreds of thousands of instances, where the white owner of a plantation, or industry, has to employ a white man

of inferior capacity to superintend, or conduct, his business enterprise, through colored overseers, or drivers, with superior capacity, because his colored employees demand such, and will render more profitable service under such conditions, notwithstanding their wages must be proportionately reduced to make up the large salary usually paid for such service.

The spirit running through, and governing, all such transactions is the same that demands approaches to the white model, or idol, in the complexion of the teachers and preachers in Afro-American schools and churches; where the white man is not a part of the institution and will not condescend to teach or preach, which is true whether the intellectual man of the race is developed, or undeveloped.

In fact, in many instances the intellectually developed man, under the control of such a wickedly slavish spirit, becomes a greater engine of destruction. A scientific analysis will prove that the spirit which causes the Afro-American to keep his race poor and in a low condition, by refusing to leave the profits of his labor and patronage with its members, is the same spirit that moves the Tillmans and Vardamans to make strenuous efforts to keep the race poor and helpless, as a means of continuing old conditions, by denying its members education, living wages, or official position, through which the means may be acquired to change conditions.

It is such a union of the old slave spirit of the two races in this country, in their different relations, that is maintaining the old slave conditions for the respective races, in which service that spirit is causing the black man to do equally as much to keep himself down in his sphere, as the white man is doing in his.

In fact, it is this spirit in the Afro-American that has made a Tillman, or a Vardaman, possible. If such a spirit did not impel the Afro-American to discriminate against himself with his labor and patronage in States like South Carolina and Mississippi, where he contributes the vast majority of the population, and constitutes almost the sole producing class, those States would be the last places in the world to produce Tillmans and Vardamans.

He must, in some way, be aroused from his long night of slumber to race consciousness; and made conscious of his defects as well as of his powers, with a view to having him rid himself of the former and properly use the latter.

As evidence that it is the same in both races in this country, this slavish spirit, which I am exposing with a view to aiding my race, will, because of such exposure, dictate my destruction to very nearly as many black as white men.

The Afro-American must not only turn his search-light on other members of his race, with a view to running down and driving out the monster which is proving the greatest enemy of his race, but should turn the same search-light within himself, and he will be surprised to find the same destructive ruler seated on a throne within his own bosom; and will have to get so busy in efforts to drive him from his own bosom that he would hardly find time to help his fellows.

The spirit in a Tillman or a Vardaman, which dictates that only white men shall enjoy the honors and emoluments of office, is the same in the Afro-American that dictates approaches to the hue of the white man in his teachers, preachers, and leaders.

DESTRUCTIVE INCONSISTENCIES OF EDUCATED AFRO-AMERICANS.

The blinding economic ignorance of the Afro-American minister, doctor, lawyer, teacher, and other professional and business classes, wholly dependent upon the race for support, which causes them to spend their own patronage and influence with the communicants, clients, patients, etc., of their white competitors, while loudly complaining of the want of appreciation and patronage commensurate with the numbers of their own race in their communities, is to be deplored. Such economic ignorance is making them a class of helpless parasites.

It appears that they have not yet fully realized that their patronage and influence are always making better prepared supporters, whether within the class supporting them or others, and that if they are spent with others instead of themselves, the action makes their supporters less able to give or pay, and themselves correspondingly poorer.

All Afro-Americans, of whatever class, business, or profession, should understand that the separation of the race, in such a way as to make different professional and business men necessary for each race, was not done by any wish or act of theirs; but, since it is forced on the race, it becomes a matter of self-preservation, and not prejudice, for its members to use all their patronage and influence to strengthen those upon whom they are dependent for support, and whose general condition makes up the average condition of the race, and is therefore their condition.

In fact, if the flowing of the great tidal wave of currency, the conductor of the staff of life, is ever to be partly reverted to the tills and coffers of Afro-Americans, and anything like reciprocity in trade and patronage is ever established between the races, they must make the sacrifice necessary to build a business on their side of the house

of such dimensions and influence as to draw a part of the trade of their white neighbors.

THE HARM DONE BY MAKING THE COLOR, INSTEAD OF THE DEFECTS, THE CAUSE.

The race in making its color the cause, instead of its badge, is doing itself untold harm, not only by using it as a screen to hide its defects, the real cause and enemy, but in destroying all hopes for its members, by making them feel that the discriminations and rebuffs met are owing to their color, the badge, which they cannot change if they wish, instead of the defects which long years of training developed, and which appear natural to them because they are born and reared in them—the real cause, which they can and will change or destroy as soon as they are made to appear in their true light to them, as they do to others.

Such impressions, on the one hand, make members of the race feel that since they are discriminated against and rejected solely on account of color, a natural cause, which they cannot change, they are doomed to everlasting misery, which is greatly discouraging and paralyzing their energies; while, on the other hand, the regarding of such objectionable defects as natural and ineradicable characteristics and traits of the race is a false and very damaging conclusion, which is not only obscuring the real good that friends might do in aiding the race to get rid of such defects, but is making room for the Tillmans, Vardamans, and Dixons, the wicked and malevolent slanderers and traducers of a race in its weakness and helplessness, as the foundation is thereby laid upon which they are building their false superstructure of race hatred, because they are regarding such foundation, developed by the art of man, as being the work of Nature's God.

When this class of falsely developed and superficial philosophers approach the native African and find him devoid of the characteristics and traits, which the art of their forefathers developed in the Afro-American, and which they are declaring racial and ineradicable, in support of the false conclusions, which are upset by the discovery, they immediately proceed to separate the latter from the Ethiopian race and the Adamic creation.

Years Spent in Search of Proof to Sustain False Conclusions.

That class of men has vainly spent years in anatomical and physiological research to find one atom of matter more or less in black men than in white men, to support its false conclusions and preju-

dices, but its pusillanimous labors resulted in nothing higher nor holier than the coining of the contemptible epithet "Negro" to designate and separate the being, whom, it failed to find a natural cause, to make less than man.

The word "Negro" as a race designation is both unscientific and inapplicable, and its acceptation as such is the most foolish and ridiculous thing that the Afro-American has ever done; and the only reason that can be advanced for such a degrading acceptation is that slavish training has made him ashamed of Afro-American, his ancestral name.

With the descendants of every tribe of this intertribal nation exulting in the pride of perpetuating their ancestral name, by having it compounded with that of their adopted country, such as Irish-American, German-American, Swedish-American, etc., etc., the Afro-American stands alone in his disposition to discard and reject the perpetuation of his ancestral name in the manner as the others do.

The Effect of the Emancipation Proclamation.

While the Emancipation Proclamation destroyed legal physical slavery, it did not change a single habit, custom, nor manner, nor the spirit, which long years of systematic training produced to make a master and a slave, and which will in effect continue until the result of such training is destroyed.

It only destroyed the physical power which prevented the freedman from voluntarily changing a low and dishonorable condition, which will be his as long as he retains the spirit and habits, customs, and manners that were developed in him to produce and maintain such a condition. The changing of such a spirit and such habits, customs, and manners constitutes the real problem which Afro-Americans have to solve.

After such spirit and such habits, customs, and manners were once developed, and the environment made and atmosphere produced in which they are incubated, they became traditional, as the offspring, born and reared in any condition, in the absence of countervailing influences must necessarily acquire the spirit, habits, manners, and customs to which it is subjected and accustomed.

The countervailing influence necessary to overcome the effect of years of bad training, is not even yet conceived, to say nothing of the development of a system of training, to rid the race of habits and customs engendered to make slaves, and needed to make it spiritually free.

What renders the problem doubly delicate and serious is that the effort to solve it is not only hostile to the welfare of the beneficiaries

of such habits, customs, and manners, but is unwelcome to the distorted spirit of the victims, the Afro-Americans themselves.

Thus it is seen that the real cause of the disease of Afro-Americans is not only the habits, customs, and manners which centuries of training produced to make a slave, but what is far, far more damning and hard to reach is the dwarfed and cowardly white spirit which has been developed in their bodies, and is still forcing them to serve its ideal physically white man.

That spirit must be changed, before the low and degrading condition, which has made the color of the race a badge of dishonor, can be changed.

If the spiritual man, the master, the ruler of the trinity of the composite man of the Afro-American, can be made to assume a friendly disposition toward the physical man in which it dwells, and to regard it with as much admiration as it does the physical man of the composite body of the white man, a wonderful change in the betterment of the economic condition of the race will immediately follow, and following improved economic conditions, the public opinion of the world will grow more and more favorable toward Afro-Americans.

HOW THE DIFFERENCE BETWEEN CHRISTIANITY AS PRACTICED AND MOHAMMEDANISM AFFECTED DR. E. W. BLYDEN.

It was the apparent difference in the spiritual effect of Christianity as practiced by the white man, and Mohammedanism as practiced by Mohammedans, upon the natives of Africa, that caused Dr. Edward B. Blyden, one of the most learned men living, to change from Christianity, in which he was born, reared, and ordained a minister, to Mohammedanism.

When he compared the spiritual results of the two religions, their effects of making men or less than men, Christianity on the sea coast, or wherever it had planted itself among the natives of Africa, and Mohammedanism in the interior, and discovered that wherever the former existed the natives were demoralized, brutalized, and made spiritual wrecks, less than men, and wherever the latter existed the natives were just as proud, independent, and self-respecting as any other members of their religious faith, because the latter religion does not know nor tolerate any difference among its adherents on account of race or color, he did not hesitate to choose Mohammedanism as the better religion for him and his race.

When the white man sees the difference, as brought out in the native, between the product of his religion as practiced and Mohammedanism as practiced, he proceeds to separate the members of the same race, as being of different orders of creation, designating the

superior product that Islamism is producing as being the real descendants of Ethiopia, and placing the inferior product of his religion as practiced outside of the Adamic creation.

The Standards of Living of Afro-Americans Are Still Another Cause of Low Conditions.

It is a notorious, but regrettable fact, that the standard of living for Afro-Americans, is higher than that of any other class of Americans in a similar economic condition.

They use a higher grade, as a general thing, than any other class in their condition, which necessarily makes it harder for them to accumulate sufficient capital to commence the purchase of a home, or to start a little business enterprise, than others receiving the same standard of wages, but putting less into food and clothing.

The question very naturally arises as to why the Afro-American's standards of living are higher than others in his economic condition, and very often so very far beyond his means.

The answer is that the master class, and not the poor white man, was made his ideal, model, and standard of life.

He was trained to look down upon the poor white trash with nearly as great contempt, as he does members of his own race, and to see nothing in or about them worthy of his imitation.

In making the better-conditioned class of white people his ideals, models, and standards, the Afro-American has erroneously substituted effects for causes, shadows for substances.

Because the wealthy and professional classes of white people usually dress in keeping with their means and standing, making the dress merely a badge of the condition or class, which causes the appreciation of the personality of the wearers, in his superficial reasoning, the Afro-American is led to the very harmful conclusion that the dress, the shadow, the mere badge, instead of the substance, the wealth, the class, creates the respectability of the wearer.

Hence, as the wealthy or so-called aristocratic classes of the land are usually the well-dressed classes, the Afro-American has concluded that the dress makes the aristocrat, instead of being merely his badge; having not realized that one wearing the badge without the substance and quality is sailing under false colors, is a fraud, he is making himself ridiculous, keeping himself poor, and usually incurring the contempt and hostility of all except members of his peculiar class, in the foolish sacrifices made to wear the badge, the shadow of the aristocrat.

The class chosen as a standard by him makes money, substance, and brain its standard of aristocracy, and dress merely its badge or

insignia, and in imitating the class in dress without its substance, he places himself in the ridiculous position of attempting to make the badge the aristocrat, the shadow the substance.

In thus aping, or imitating aristocracy, the Afro-American is foolishly wasting the means, which might in time develop the substance that makes the aristocrat, whom he is serving and trying to imitate, and who has gotten tired of his attempted imitations and is endeavoring to destroy the possibility of such by reducing his wages to such a standard as will make such imitation impossible.

If, during the past thirty years, the Afro-American railway porters and hotel waiters had not been spending their earnings and tips for the badges and shadows of aristocracy, the race to-day would be able to boast of a class of real aristocrats based upon the white man's standards, and the wages of such employees would have appreciated with those of all employees along other lines, and would never have been reduced to their present low standard.

If the hundreds of millions of dollars which Afro-Americans have invested in the badges, or shadows, of aristocracy since Emancipation, had been invested in the substance, which makes aristocrats, the race would have many hundred times more property and business, would be employing several hundred per cent more of its own members, would be in full possession of American citizenship, and would have a powerful class of real aristocrats, which it could use to break down barriers set up against its members.

PART III.

THE REMEDY.

Before the remedy for the disease of the Afro-American, who is evidently a weak, sick, abnormal man, can be intelligently, or scientifically, applied, the real seat of his disease must be located, and the nature of its cause thoroughly understood.

Therefore, in order to obtain concrete and precise knowledge of the peculiar malady making Afro-Americans, the finished product of the American institution of slavery, less than other men, his composite man must be separated into the three elemental men—the acting man, the devising man, and the ruling, or commanding, man.

In such separation, it is seen that composite man is a trinity, consisting of the mechanical man, the intellectual man, and the spiritual man, either one of which may be abnormally developed at the cost of the other two, and the kind of service that composite man renders, or what he is, depends mainly upon how his spiritual man is developed.

Let us now proceed to analyze and examine, with a view to establishing the state of health, and the real value, of each elemental man of his composite body, not only with a view to ascertaining within which one of the three his disease is located, but with the further object of showing that if the spiritual man, the master man, is sick or weak, no matter how highly the other two, the mechanical and intellectual men, are developed, we have less than a man in his composite body.

THE MECHANICAL MAN.

We shall first take the mechanical, acting, or doing, man of the Afro-American's composite man under consideration, and endeavor to establish, by comparisons with the mechanical man of a white composite body, whether the two hundred and fifty years of harsh discipline and influences have made the former equal to, less, or greater than the latter, whether he was strengthened, or weakened, by the ordeal.

After many physical endurance and pugilistic tests with white men and other races, in which he always came out first or second best, we unhesitatingly declare that his two and a half centuries of physical

discipline not only made the Afro-American the equal, but the superior physically of any other man on earth. So that his weakness is not in his mechanical man, which is powerful, vigorous, and proves him equal to any emergency, where brawn and muscle are the requirements.

He was so highly developed mechanically that he not only produced sufficient for his own and his master's support, but in addition made the master, the wealthiest and most princely, class of American citizens.

Therefore, as his weakness, or disease, is not to be found in his mechanical man no more attention in general, if as much, needs be given to his mechanical man than that of the mechanical man of the white composite body, and when the proportion of his mechanically trained numbers is taken into consideration, hardly as much.

Therefore, as his weakness, or disease, is not to be found in his mechanical man, the third member of the trinity, we will proceed with the analysis and examination of his intellectual man, the second member of the trinity.

THE INTELLECTUAL MAN.

In all contests where his intellectual man has been put on trial in anything like an equal chance, with the intellectual man of the white composite body, he came out first or second best, as shown in his competition, in the mixed schools of the Northern States, with the intellectual man of the offspring of the most advanced members of the white race.

Which shows that his period of adverse training, while limiting and suppressing, did not vitally injure his intellectual man. Want of development has simply kept him in a dormant and ineffective state, rendering him incapable of initiation and vigorous prosecution.

But as proof that his two and a half centuries of harsh discipline has not injured his intellectual man, when touched by the wand of wisdom, he blooms into a mechanical genius capable of devising and planning wonderful structures, flames into a mathematical torch capable of lighting the way by mathematical competition from earth to sky; or measuring the distances of the stars through infinite space; blossoms into oratory which sets the souls of men on fire with a thirst for the better land; or holds men entranced at the bar, or upon the public hustings; or bursts into musical strains that hold men and beasts with the spell of an Orpheus.

All of which proves that his intellectual man is simply undeveloped and undisciplined, but not vitally harmed, and compares favorably with the intellectual man of any other race with equal opportunities and under equal circumstances.

So that we shall have to look still further, shall have to analyze and examine his spiritual man, for the peculiar disease, or weakness, of the Afro-American race.

THE SPIRITUAL MAN.

We will lastly take into consideration the spiritual man of the composite body of the Afro-American, the first member of the trinity, the master, the ruler, of composite man, and see, as far as possible under the circumstances, what effect his two and a half centuries of cruel and destructive training had on him.

By comparing him with the spiritual man of the white composite body, or even the spiritual man of black composite bodies, not subjected to the adverse training that made him what he is, we find him not only weak and cowardly, but, what is worse by far, self-deprecating.

It is seen that he possesses inordinate appreciation for the composite man with a white exterior, and corresponding depreciation for the man with a black exterior, by which it is made manifest that his long years of oppression and harmful training have dwarfed, paralyzed, or minimized his spiritual man, and made him not only feel less than a man, but ashamed of himself.

And contrasting his physical man in his low state of poverty, ignorance, and degradation, (being fed on such food for so many centuries) with the physical man of the white race in a state of wealth, intelligence, power, magnificence, and honor, making his color a badge of honor, has caused him to form a very low estimate of his own physical man, and a correspondingly high estimate of the physical man of the white race.

In fact, the contrast has developed the same feelings and estimates in both races, as it is a law of Nature for the same conditions to develop the same feelings in the people who are a part of them as they do in the people who are above them.

The people kept continuously in a low condition in time, come to have the same contempt for their kind as those in the higher condition, and at times more.

In other words, the white master, in his seat of wealth, intelligence, power, magnificence, and honor, contrasting himself with his black slave, in his state of poverty, ignorance, helplessness, and degradation, formed no lower estimate of the latter, and no higher estimate of himself, than the latter did.

The contrast not only tended to make the master class proud of the higher and grander condition which it occupied, but of its color, which came to be a badge of that condition, while it tended to make

the black man ashamed of his low condition and of his color, which finally became a badge of it.

The ideals, models, standards, and conditions which developed a spirit in the white master to appreciate and admire the superior condition and position of his race, and to honor his color as a badge of it, on the one hand, and to deprecate and condemn the low and despicable condition of his black slave, and to dishonor his color as a badge of it, on the other hand, developed similar feelings in the black man to appreciate the white man's color on the one hand, and to deprecate his own on the other.

THE FOOD OF COMPOSITE MAN.

Having separated composite man into his three elemental men, mechanical man, intellectual man, and spiritual man, and having shown the office and function of each, we will now proceed to show the kind of food necessary to a healthy maintenance of each.

Abstractly, whatever contributes to the building up, or strengthening, of mechanical man, is physical food, of which we may concretely specify bread, water, and exercise, as in the absence of either one of these, physical man must perish.

Whatever merely contributes to the strengthening, or broadening, of the reasoning faculties, or the devising and planning powers of man, is abstractly intellectual food, of which we may concretely specify such books as mathematics, the languages, geography, except the pictorial parts, and whatever merely tends to exercise and discipline the reasoning faculties.

Whatever tends to excite admiration, disgust, contempt, pleasure or displeasure, courage or discouragement, is abstractly spiritual food, of which we may specify concretely man, in a high or low condition, pictures, paintings, models, statuary, monuments, readers, pictorial geography, history, novels, newspapers, shows, etc.

If you feed the spiritual man on things that tend to excite admiration and pleasure, you prejudice him in favor of such things; and, on the contrary, if you feed him on such things as tend to excite disgust, contempt, or anger, you not only prejudice him against them, but whatever contributes toward their production.

Therefore if you want an individual, or thing, to grow in favor, give him, or it, such environment or place as will excite admiration, or pleasure, and while he, or it, may not be in himself, or itself, specially admirable, he, or it, will more and more share in the admiration, or pleasure, excited by his, or its, surroundings until finally he, or it, will be considered a part of such surroundings; while, on the contrary, if

an admirable individual, or thing, is given and kept in such surroundings as excite contempt, or disgust, in time he, or it, will be considered a part of such conditions, even for a time after removal from them.

This is why the white master and all connected with him grew in favor not only with his own class all the time, but the slaves as well; and the black slave grew more and more in contempt, not only to the master class, but to himself as well.

It is the kind of spiritual food on which they are fed, not only by observation, but from books, newspapers, paintings, models, etc., which makes Americans so prejudiced against black in the hue of man.

But when their cause is made plain to the Afro-American, as we are endeavoring to do, from that moment he should commence to study his own feelings and dispositions, with a view to establishing if any of the slave is still in himself; and if any of the symptoms exposing the slave appear, he should fight with the same desperation to destroy them, as he would a rattle-snake, always remembering that such symptoms are impelled by a spirit, which had its inception and development in the institution of slavery, and will make a slave while alive.

But, to add to the misfortunes of the Afro-American, the very same means and training, which superinduced his low and degraded condition, developed self-depreciation, and caused and accustomed him to use all his mechanical and economical powers to keep himself in such a condition as will perpetuate the same estimate of himself, until it is eradicated.

Successive generations of both races developed under such condition, not knowing how it was brought about, come to credit their colors respectively, for the fortunate condition on the one hand, and the unfortunate condition on the other; and the victim of the latter condition, though suffering from all the horrors which it inflicts, is unconsciously doing even more to maintain it than the beneficiaries of his suicidal acts.

That spirit which was developed in him to feel, on the one hand, that it is a disgrace to serve a member of his own race, and, on the other hand, to carry everything made on the plantation or "Negro" quarters to "the big house" or master's quarters, is still controlling him, and enriching the community of his white neighbor at the cost of his own, reproducing in effect the old plantation life of a high place for the white man and a low place for the black man, just as it existed fifty years ago.

Go where you may in this country, North or South, in town or country, and you will find members of the race governed by the same

old spirit, and the feelings and customs which it engenders, almost exclusively laboring for members of the white race, in whose favor they almost invariably discriminate, and by which means they leave **very nearly** all the profits from their labor on its side of the ledger, where they also leave the profits from their patronage by discriminating in favor of the commercial men of that race.

In that way they are unconsciously and involuntarily doing the same service and making the same conditions for the respective races that existed fifty years ago.

Then they were made to do, by the cruel and arbitrary white master, outside of their bodies, now they are impelled to do the same things in effect as then, by the servile white spirit within them, which was developed by the white master to serve his purpose, and which does not regard the thirteenth, fourteenth, and fifteenth amendments to the Constitution.

It appears that the Afro-American is making an effort to reverse the law of development, as it seems that he is using his means and energy to change his color in order to better his condition, instead of trying to change the condition which disgraces his color.

When Jehovah's wheel of fortune evolved the opportunity to train the newly emancipated freedman, and prepare him to meet the responsibilities imposed by his new relations of citizenship, that the existing system of education was planned and developed for free men, in a state of freedom, and had no place, nor plan, for training men out of a condition of slavery, appears to have been absolutely overlooked.

So the Afro-American, while physically free, but still a mechanical and spiritual slave, was incorporated into that system without putting a single addition to its curricula to change the spirit, and rid him of the customs, habits, and traditions, which make slaves; and which will prevent him from attaining and enjoying the estate of a free man, until he is rid of them, and until the spirit which impels them is changed, whether done in one generation, or a thousand years.

A system of education, which was planned and developed to fit upon a traditionally free foundation, was, and is, being placed upon a traditionally slavish foundation, in one and the same individual, is producing a contradictory and paradoxical man, and the remedy is neither in more mechanical training, nor more of such intellectual training as is now contained in that system of education, but such additions to it as would result in changing a slavish spirit and destroying ancient traditions.

When the two antagonistic systems were unscientifically thrown together, and neutralized each other, or the system of acquired learn-

ing for the man with a free tradition destroyed the efficiency of the slave, and the traditional slavish training destroyed the utility of the free composite man, producing a more and more contradictory product, the world stood dumbfounded and confused, and the cry was sent abroad that the white man's education was injurious to the black man, and would ruin both races and the country if the policy of forcing it into him were persisted in.

Since which time, country wide, interest in the higher education of the Afro-American has ceased more and more, and nearly all his friends, North and South, have settled down on the very erroneous and harmful assumption that all that is needed toward his proper advancement, is to refine and polish his traditional mechanical training, by making him a better mechanic, or a more skillful artisan—in short, a more highly productive tool in his developed, than he was in his crude state, which may prove a greater advantage to others than to himself, unless at the same time he is rid of some of his other traditional training.

While the product of industrial training is more productive by reason of his greater skill, and may, and sometimes does, add a little more to his individual holdings, owing to his disposition to discriminate against himself with the results of his skill, such training in itself tends to broaden the economic chasm between the two races, whose breadth is now the main cause of the afflictions of his race, whose political equality can never be attained during the existence of such great economic inequality, whereby his greater misdirected productive power in some measure harms rather than helps his race.

If he is to be made an aid to the cause of his race, and, in the last analysis, the best possible aid to himself, while he is being developed into a man of skill and productive power, he must at the same time receive such spiritual and economic training, as would impel him to use the skill and power acquired in building up industries and business places, in which his offspring would find employment above menials or scavengers, to which ancient custom assigned them.

Experience gained, in seeing the use that the highly skilled Afro-American mechanic and artisan developed in the ante-bellum days (who generally died paupers) made of the results of their skill and productive powers, reminds us that something in addition to industrial training is necessary to the Afro-American youth, if it is ever to maintain itself on an equal plane of American citizenship.

He must be trained to see that the profits from his investments and business may help himself only, but the profits from his production and consumption, his labor and patronage, are the real factors

in race-building, and that, if used in favor of his race instead of against it, as is usually the case, he will help his race; otherwise he may more than neutralize all that he has accomplished individually.

The question often arises as to the cause of the increase of prejudice in Northern, or Western, communities against the Afro-Americans, where there was little, or none, prior to their settlement, which is becoming more and more acute.

Some assign the cause to the increased number of Southern white people, who inoculate the whites among whom they settle with their peculiar prejudices; others to the unfriendly attitude of the metropolitan press, which carries its venom into the many homes of the land daily; and still another class assign the cause to the very large number of immoral colored people who are drifting from the South.

A part of such increased prejudice may be due to all the causes assigned, but there is still a greater source of prejudice than all of them combined, which is found in the low conditions, which a hostile spirit and ancient customs, cause Afro-Americans to develop for themselves, wherever they go.

It must be understood that the conditions which prejudice one part of the human family will prejudice another.

The Afro-American's source of prejudice is the habits, customs, and manners, by which he makes his the poorest community in country or town, and himself the menial and scavenger class of his own community.

All people, be they black or white, despise a low condition, and have a contempt for its occupants, and people are usually rated by their economic condition, in spite of law, or religion, under the white man's civilization, where material wealth is made the standard of fitness, and there is going to remain the same prejudice in the South, and similar prejudice will be developed elsewhere under similar circumstances, as long as the Afro-American race retains the same economic relation to the white race that it does.

The same training, or spirit, which causes the Afro-American to discriminate against himself with his labor and patronage, in favor of the white man, causes the white man to disbar him from all employment above menials and scavengers in this country.

THE THREE CHIEF MALADIES.

The race is afflicted with three very painful maladies, which it had no original part in creating, but which, owing to the training given to produce, and for lack of the necessary training to eradicate,

it is perpetuating, though constantly writhing in the pains which they inflict.

The first and most serious of these is spiritual degradation, the principle impelling it to depreciate itself, caused by being forced to occupy such a low and disgraceful economic position for centuries as made its color a badge of dishonor, and the destruction or transference of its ideal man to the white race, by which it was deprived of the fountain of race pride, upon which family and individual pride and self-respect are built.

Next in importance to spiritual degradation in its destructive properties, is the economic ignorance of the race, or its deprivation of even such knowledge of business affairs as is possessed by the crudest wild tribe in a natural state of freedom, by reason of it being denied, on the one hand, the privilege of producing and exchanging or selling the smallest articles of consumption, which would have kept the thought and conversation of the elders in the business world, by means of which business traditions are transferred to the offspring; and on the other hand, the denial of such employment in the economic world as would engage the attention and thought of members of the race, and in consequence such a trend of conversation as would have a tendency to restore economic traditions, by keeping the range of the thought of the young continuously on business matters.

While the white ideal of the race is classed here as third in the galaxy of destructive maladies of the Afro-American race, as spiritual degradation has its foundation in it, in some measure, it should be classed as the first and most important of the three evils, as probably the greatest curse that can be visited on a people is the loss of their human ideals.

Nature's God has placed the ideal of all species of the animal kingdom, great or small, in themselves, which is evidenced by the self-appreciation and self-defense of even the smallest insect, and in its inclination to be drawn to its own kind.

As all other members of a community lose respect for that one, who so far loses respect and admiration for himself, as to be always springing and imitating some other member, in the same way and for the same reason all other tribes, or races, lose respect for that tribe, or race, which has so far lost respect and admiration for itself, that it is always imitating, or trying to be like, some other tribe, race, or nation, as Afro-Americans are doing.

Members of that race can never hope to gain the respect and admiration of others before they shall have gained their own respect and admiration.

A scientific remedy, or cure, for the ills of the Afro-American race would restore its race ideals, rehabilitate its spiritual man, and provide for its economic knowledge.

THE NEEDED SYSTEM OF TRAINING FOR AFRO-AMERICANS.

Broadly speaking, that race needs a system of education, which would restore its lost ideals, rehabilitate its spiritual man, provide ways and means for its economic knowledge, redevelop its pride of race, and destroy the traits, characteristics, habits, customs, and manners, which were developed in it to make slaves, and by which its members are still most largely governed.

Such needs bring us to a consideration and examination of the existing system of education with a view to establishing whether it is fully prepared to meet the peculiar educational requirements of that race or not.

The existing system was devised, planned, and developed to meet the educational needs of a race in a natural state of freedom, and not a single addition has been made to its curricula to answer the crying needs of the Afro-American race, in its secondary state of freedom; no addition has been devised for destroying the destructive traits, customs, and habits, which a slavish tradition has made a part of the life of that race, and to restore the things necessary to make proud, self-respecting beings, which the institution of slavery found necessary to destroy in it in order to make slaves.

In fact, the existing system of education was founded upon the philosophy of human slavery, and upon the theory that all black men are inferiors, which causes it to be a hot-house of human hatred and prejudice, and as such it is still breeding the feelings of master in the white race, and slaves in the black race.

A critical examination of the text-books, the means provided by the system for training the youths of both races, will verify these truths. An examination of the primer, the first book placed in the hands of the youths of both races, will reveal the fact that the old slave principle of putting the white master in a proud and commanding position and the black slave in a low and humiliating position is still followed, as a proud and most highly developed model of the white race is always selected, concerning whom the lesson is always such as to excite the pride and aspiration of members of that race, while the models selected of the black race are either caricatures, or of the lowest types, and the lesson concerning whom is such as to destroy his pride and make the black child ashamed of himself and race, and to breed contempt in the white child for his fellow-student of that race.

This principle is continued in all succeeding readers and the geographies and histories in use, whose chief object should be to inspire the youth with pride and aspiration, by the recitals of the noble and heroic deeds of their forefathers revealed in them, which is accomplished for the white children. But notwithstanding that the ancestry of the Afro-American youth has aided in making this country all that it is; that through Crispus Attucks, on the plains of Boston, it shed the first blood in the Revolutionary War, and suffered and fought with Washington in his dismal campaigns at Valley Forge and Cambridge, shared the battles of Greene in the Carolinas and Perry on Lake Champlain, and mingled its voice in the loud acclaim of victory at Yorktown; notwithstanding it shared in the great triumphs of Jackson and other heroic leaders in the war with Great Britain in 1812, and shared in the triumphal procession of Harrison and Scott in the war with Mexico; notwithstanding that the Union arms failed, and the Rebellion triumphed in 1861 and 1862, until their suffering ancestry, which God intended should take part in its own liberation, was called up from the cotton-fields and rice-swamps, furnished with the implements of war, covered with Old Glory, and by its bravery and daring reversed the fortunes of war in favor of the Stars and Stripes, led the vanguard of the all-conquering armies of Grant, Sherman, and Sheridan, and contributed most largely to the triumph of the Union arms and its restoration; and notwithstanding in the late war with Spain it was concededly the brave and heroic deeds of the black battalions that chiefly brought victory to the American arms—notwithstanding all this, the histories used in school-rooms for youths of both races are silent on the part played in the building and defense of the country by the ancestry of the Afro-American youth.

There should be no wonder that such a system of education is producing the most haughty and prejudiced class of white people against black people on earth, and a class of black people with less pride and self-respect than any other black people in the world.

There should be no surprise that such a system is educating the Afro-American race out of harmony with itself, and developing such a spirit in its educated members as inclines them to seek white communities, to get as far away as possible from members of their own race, whom they seek every occasion to criticise as harshly as the white race, and thereby destroy the utility of their learning.

Having shown the character of the existing system, its incompleteness and harmful traits, and experience in the results of its operation all the better prepares us for suggesting needed additions and modifications.

NEEDED MODIFICATIONS.

The psychological results of the present system of education, its spiritual effects upon both races, suggest the wisdom of such modification in its ideals, models, and teachings, as would produce a different spiritual nature in both races, and give us a different class of human beings, resulting in a happier and more generally prosperous country.

The injurious traits, habits, customs, and manners, which the institution of slavery developed in the Afro-American, not possessed by the white man, for whom the existing system of education was developed, and which make some plan necessary for eradication, not found in that system, demand such additions to that system, as would meet the peculiar needs of that race.

The Afro-American race really stands in need of a system of training, found neither in its traditions, nor the existing educational plan, without which it must go on for many generations, blindly stumbling, falling, and committing suicide, and making itself the laughing-stock, and incurring the contempt, of the world.

It needs and must have a system of moral philosophy, which will, starting in the primer in an elemental form, point out, consider, and emphasize every defect developed in the race and made a part of its tradition to make slaves, with a view to purifying and repairing the traditional foundation so as to put it in harmony with the superstructural plan of acquired learning, in order that the former might not neutralize and destroy the effects of the latter, as it is now doing.

A plan must be found to assist in restoring the human ideals of the Afro-American race as a means of redeveloping its self-appreciation and self-defense, the want of which is entailing untold suffering and humiliation on its members.

The Afro-American's spiritual appetite has been exclusively fed, for three hundred years, on white ideals, models, idols, standards, real and artistic, which has resulted, in some respects, in developing the spirit of a white man in a black man's body, causing the spirit to be ashamed of, and dissatisfied with, the body in which it dwells; and in order to stop such harmful results, the food must be reversed.

To teach members of that race the full value of their production and consumption, that they may use them in a way to change their unhappy, wretched, economic condition, a way must be found to make up for the failure in the tradition of the race, to put the mind of its offspring in a business sphere.

The third is white ideals.

One of the greatest curses that can come upon any people is the loss of their human ideals.

Nature's God has placed the ideal of every member of the animal kingdom in itself, which is evidenced in its self-appreciation and self-defense, and in its inclination, in a natural state, to be drawn to its kind.

As all other members of a community lose respect for that member who, because he has lost respect and admiration for himself, is always trying to be like some other person, all other tribes, or races, lose respect for any other tribe, or race, which places such a low estimate on itself, that it is always aping and trying to be like some other tribe, race, or nation.

Nothing injures a race so much as the loss of its human ideals.

A scientific remedy, or cure, for the Afro-American's disease would be one that would restore his race ideals.

POLITICAL ECONOMY.

For convenience, let us first take the Afro-American's economic state under consideration; his ignorance of economic laws and its effects and bearings on the destiny of himself and offspring.

Political economy is that branch of knowledge, which deals with the operation and effect of business laws, and therefore has more to do with making, or unmaking, a people than any other branch of knowledge; yet Afro-Americans are more densely ignorant of practical political economy than any other branch of knowledge.

As ignorance of economic laws makes a people the slaves, or tools of those learned in them, the freedom of a people may be measured by the extent of their economic knowledge, compared with that of their neighbors.

If the Afro-American possessed a separate government, owing to his economic ignorance and predisposition to discriminate with his labor and patronage against himself, it would only be a question of time before his government would either fall, or pass into the hands of others, because he would not retain sufficient profits from his production and consumption within his own nation to sustain it. This is shown by the poverty, caused by his discrimination against himself with his labor, patronage, or influence, of every community occupied by him, whether in the rural district, or city.

There are two reasons for his continued ignorance of political economy, one of which originates in his want of economic traditions, and the other in that scheme of political economy, which excludes him from such employment in the economic world, as would enable him to gain practical knowledge of business affairs.

The Afro-American's want of economic, or business, knowledge is attributed to the following facts and general laws:

Children get all their first impressions of life and their ambition, aspiration, and bent of mind from the habits and conversation of their elders or playfellows.

Therefore, that system of political economy which denied the parentage of the Afro-American the privilege of bartering and exchanging his production and consumption, excluding him from all business activity, and in consequence put his thoughts and conversation outside of that sphere, deprived him and his offspring of economic traditions.

It is a general law of Nature that people think about their business, or occupation, and talk about what they think about, and it is this acting and talking of the elders, that first absorbs the tender eyes, ears, and mind or thought of the offspring, which it gets without any effort either on its own, or the part of its parentage, and we designate such acquirement economic traditions.

In conversation generally, there is an exchange of views, not only resulting in benefit, or harm, to those engaged in it, but to those who listen as well. Therefore, the right kind of conversation, by parents and elders in the presence of the young, is of immeasurable benefit.

On conversation, hinges the weakest, or strongest, link of environment. Children, possessing an environment with a high range of thought and conversation, are just as fortunate as those, who possess one with a low range of thought and conversation, are unfortunate.

Conversation is not only very largely the creator of character, but the barometer by which character is, or should be, measured. That is the reason why children are so greatly helped, or hindered, by their environment.

One's range of thought very seldom wanders beyond his environment, or association, unless there are special plans, or schemes of training for carrying them beyond such limits.

Because the home environments are inadequate, our educational system is established to give the breadth and depth of thought necessary to produce a fully equipped man or woman, and, in consequence of the difference in tradition, it may be complete for one class of people while greatly incomplete for another.

The educational system of the master class of this country, whose children have such immense advantages in environment and tradition, may be complete for that race, but very incomplete for the children of the slave class, with bad environments and wrong traditions, as the latter class not only wants all done for it, and more, that is done for

the former, but wants a great deal that is done in the home, or traditional training, undone.

The benefits, which fortunate environments give, are called inheritance by many people, but it should be borne in mind that the child's range of thought is that of its environment, which may cause a child of tender years, on the one hand, to think and talk like an elder, while causing an elder, on the other hand, to think and talk like a child.

It is in this way that business people usually perpetuate business people, and laboring people perpetuate laboring people.

The mind, of a child in a home full of business activity and thought, voluntarily ranges in the business sphere, without special effort either on its own, or its parents', part.

When the parentage of the Afro-American race was denied the chance to develop economic traditions, it could not transmit to its offspring any business, or economic, knowledge.

The advantages and disadvantages of economic traditions may be contrasted in the range of conversation among a group of white men and that of a group of colored men. If you will lend ear to the conversation of a group of the former, in ninety-nine out of a hundred cases it is on business, while in forty-nine out of fifty cases the range of conversation of a group of the latter is on anything except business. His mind not being used to that range of thought, it makes the average Afro-American tired to talk business to him, and if you persist in a business conversation, you are liable to scatter his company.

He is not only suffering by reason of his loss of economic tradition, but for the additional reason that he is barred from all employment that would necessarily put and keep his range of thought in the business sphere, which would finally restore his lost economic traditions.

As business knowledge, or political economy, consists in the knowledge and skill to handle the production and consumption of man with a view to making profit out of them, upon which all profits and fortunes are made, the Afro-American cannot hope to be anything but a hewer of wood and a drawer of water for many decades to come, unless special provisions are made in his educational system to give that knowledge of business not found in his tradition, and of which his exclusion from such employment in the economic world as would in time develop deprives him.

His problem of economic ignorance, like that of spiritual degradation, can only be solved by a process of systematic training in a system of political economy especially designed to meet his needs.

Judged by the manner in which they spend their patronage and

influence, the most intelligent members of his race have not yet learned that value of money which makes honorable employment, a marriage portion, and respectability for a people, as, generally speaking, they are not using their patronage and influence to even make a place for themselves.

In making him the greatest producer and smallest consumer in his community, the institution of slavery gave the Afro-American a great advantage, and if that had not been neutralized by his economic ignorance and white ideals, he would to-day be one of the strongest commercial and financial factors of this country.

In its devious ramifications, from producer to consumer, he has never learned to see and follow the ever-increasing value of his dollar, after it leaves his hands, with a view to learning, before spending it, what influence for good, or bad, its ever-expanding powers may have on the destiny of himself and offspring.

His economic ignorance is proving a double-acting gun, which at every discharge kills all of his kind in the rear as well as in front of it. In his industrial world his want of business knowledge is killing the employer as well as the employed; in his commercial world it is killing the merchant as well as his patrons; in his professional world it is killing the professional man as well as his clientele; and in his world of leadership it is killing the leaders as well as their followers.

THE AFRO-AMERICAN INDUSTRIAL CAPTAIN.

In the industrial world, the Afro-American employer has to compete with men of great experience in handling labor, and he is not yet sufficiently informed in all the attending disadvantages connected with a member of his race as employer, not only all the delicate considerations which develop the likes and dislikes of employees, or the inducements offered by competitors to draw his employees away from him, or the diplomacy used by shrewd employers to impress the employed with the feelings of brotherhood, with a view to securing the best results, but in the more delicate knowledge of how to employ, and handle, men of his own race, in whom years of training has developed a feeling, that it is a disgrace to serve another member of their race.

THE AFRO-AMERICAN COMMERCIAL CAPTAIN.

In competitions with the long-trained classes of other races, in the field of commercialism, not only does his economic ignorance put him at a great disadvantage for want of the knowledge to take into consideration, in every business transaction, in every purchase or sale, whether great or small, those commercial comities, which force the suc-

cessful business man to buy his goods at such prices as will enable him to meet competition, and to sell at such prices as will draw the business of his community or business sphere to himself, and the business manners used by the successful business man to impress his patrons to, feel that they are the masters and he is there to serve them, but the more important fact that, by reason of the feelings which the institution of slavery has developed in both races with regard to the sphere of employment for members of his race, and ancient customs, he has a harder road to hoe than any of his competitors, and to be successful he must make greater sacrifices.

In rendering services and making charges, economic ignorance very often prevents the Afro-American professional man from taking into consideration the services and charges of competitors in other races, and all the smooth manners and winsome ways used by them to gain and retain their patronage.

In short, Afro-American industrial and commercial captains, and professional men generally, will have to learn sufficient of the operation and effect of economic laws to know that it is only their ability to compete in value of service, in price, and good manners, with their competitors in hiring and dealing with their help, in buying and selling their wares, or in rendering, and charging for, their services, especially in fields where they are regarded as interlopers, that will enable them to hold their own.

They will have to learn that unobstructed economic laws are unerring in their operation, and exact the same consideration for the same service, commodity, quantity, or quality, from all who would profit by them, and visit the same destruction or calamity on the heads of those who, through ignorance, or greed, violate their mandates; they will have to learn further, that those laws have laid it down as an inviolable rule, that those who take an unfair advantage in their business transactions to-day, who charge more to-day for their commodities and services than they should, and treat their patrons and employees in an unbecoming manner, will most likely have less business to-morrow.

Economic ignorance even prevents the so-called educated members of the Afro-American race from realizing that before they can ever have anything like an equal chance in life, or can be recognized as equal citizens, they must get all the values out of their productions and consumptions secured by members of the white race; that when they are denied every advantage in business made by their patronage, in the honors and emoluments of a government, for the support of which they are equally taxed, that other people enjoy, they are de-

humanized, put on a level with dumb brutes, not classed with the human family, and that such an outrage will remain as long as they spend their patronage and influence in support of it.

Before Afro-Americans will ever be regarded as human beings, or equal citizens, they will have to learn to spend their labor, money, and influence not merely to secure a passing support, like the hog, or cow, eat and drink to-day and die to-morrow, but to spend them in such a way that they will give them any employment, honor, marriage portion, or influence enjoyed by other members of the human race, even if they have to sacrifice a part of the immediate purchasing power of their labor or money in so doing.

By reason of spending their labor, money, and influence exclusively with a race of people who have, after the reception of which, denied them a place where they might receive some returns from the wealth they are aiding to produce like other people, in high-salaried employment, Afro-Americans are growing comparatively poorer and poorer every day of their lives, as the people who are getting the profits from their productions and consumptions as well as their own are not only retaining them in every way, except what little that is given them as menials and scavengers, but are denying them the employment which might in some way compensate for loss along other lines.

THE POSSIBLE EARNING CAPACITY OF ONE DOLLAR.

Persons unused to calculate the possible accumulative value of a single dollar, at work in the economic world for any period of time, are amazed when informed that the possible earning capacity of one dollar is greater than that of an ordinary laborer.

If there is any one thing in which the ignorance of the Afro-American rules supreme, even where he is literate, it is in the principles and laws governing political economy.

You would scarcely find an Afro-American in a day's journey, who would not dispute or doubt the above declaration as regards the earning capacity of a dollar, and for that reason he gives little, or no, attention to what becomes of his hard-earned dollar, beyond supplying his immediate wants.

He only looks for, and sees, the pounds of groceries, yards of dry goods, pairs of shoes, or hats that come into his possession in exchange for his money, and is oblivious of the fact that in the exchange the profit made by his merchants is anywhere from 25 per cent to 200 per cent, in which are bound up all future business and employment, respectability and power; and it is such ignorance that accounts for his poverty, helplessness, and continued meniality as a race.

When it is remembered that a dollar in an active business community may change hands, or pass from spender to receiver, a dozen times, or more, per day, and earning from 25 per cent upward at each exchange, it only then begins to dawn upon the nebulous brain of the benighted Afro-American, who earned that dollar and was its first spender, that he received only a passing support from the exchange, and that as he has spent it in a channel where he and members of his race are barred from employment and a marriage portion, all the profits and advantages which his dollar will continue to make day and night will be on the white man's side of the ledger, and the wealth, grandeur, and magnificence which its accumulation will pile up for members of that race, contrasted with the comparative poverty and degradation, that its loss must entail upon members of his race, must go on disgracing his color and breeding contempt for his race.

It should be constantly forced upon the attention of the Afro-American, that every one, who handles the dollar in the business exchange, makes a profit, or is supposed to make a profit, but the earner, and that if he spends his dollar so that all of its exchanges will be among white people, then all of the accumulated profits that it must make will remain with that race, and that he and his race under such a principle are occupying the same position that his grandfather did seventy-five years ago—merely existing for the benefit of others.

We may here use a concrete illustration of the operation of the economic laws, and think appropriately.

The dollar which the laboring man earned yesterday he spent for groceries before breakfast this morning, and the grocery man, who made a profit of 25 per cent in the exchange, spent it in a short time with the coal man, on which exchange he made 25 per cent. The coal man soon spent the same dollar with the milk man, on which he made 25 per cent, and the milk man, soon after it came into his possession, bought dry goods of a dry goods merchant, on which he made 30 per cent. The dry goods merchant soon spent the same dollar for drugs, on which the drug man made 75 per cent, who in turn spent it in paying the lawyer, who made 50 per cent, who in turn spent it in a saloon, on which exchange the saloon man made 75 per cent, aggregating in the seven transactions a gross profit of 305 per cent; and as that dollar represents in all probability the total day's wages of the original, this proves that the possible earning capacity of one dollar is greater than that of an ordinary laboring man.

To get some idea of what a community of Afro-Americans are doing for others and against themselves, let us multiply this possible earning capacity of one dollar, which is about the average wages of

Afro-Americans for the whole country, by the possible earning capacity of a thousand of that class for one day. One thousand times 305 equals \$3,050.00, the profit on the one thousand dollars paid the one thousand colored laborers for their one day's work.

At least 40 per cent of this \$3,050.00, or \$1,220, is paid out to persons employed in the higher, cleaner, less laborious, and better-paid walks of life, such as commercial salesmen, bookkeepers, stenographers, typewriters, etc., from which a slavish custom excludes all black people.

Allowing \$1.50 per day for this higher class of employees, from which the Afro-American is barred, it is seen that the profit which may come from the possible earning capacity of one thousand of the latter class is capable of employing at least six or seven hundred of the former, after allowing for the other running expenses and net profits of the business men.

Such employees constitute a privileged class, when compared with the Afro-American, whose economic ignorance prevents him, while feeling the effects, from knowing the results of his own acts, and causes him to wonder why God has so ordained things that he is always confined to the hard, poorly paid, menial and scavenger service of the community, and inclines him to dispute that passage of Scripture which says that "God is no respecter of persons."

But his white neighbor, in disbarring him from advantageous employment, is governed by a spirit developed in the same training which developed a spirit in him to discriminate against himself with his labor, patronage, and influence, and cannot be rightly charged with any more prejudice against him than he has against himself.

Both the spirit of the white man, which disbars him, as well as his own spirit, which discriminates against itself, had their birth and development in the same institution, and as the white man is the gainer and he is the loser, as the results of the acts of both of their spirits, it is both foolish and ridiculous on his part to expect the white man to rid himself of a baneful spirit, which is favorable to himself, sooner than he rids himself of a baneful spirit and habits, which are harmful to him.

But these thousand dollars, after leaving the hands of the Afro-American laborers in their various ramifications of the economic world, finally return to the employers of those thousand men, greatly multiplied, and they in turn each one again is paid one dollar, leaving three to four dollars profit on the ledger of the employer class for each employee, out of which they pay off their overseers, superintendents, bookkeepers, typewriters, etc., from all which employments the

Afro-American is again barred just as he is from the employment made by the profits from his purchases.

Under such conditions, when the Afro-American discriminates against himself and members of his own race, with his labor and patronage, he becomes the greatest assistant to members of the white race who discriminates against him.

No wonder that, notwithstanding the loud noise, pratings, and fulminations about his material advancement, accumulation of wealth within forty years, when compared with that of the white race, he is poorer to-day than he was when emancipated.

Even now we think that we can hear the contemptuous denial of the wiseacres, but we have the statistics at hand to prove every word of it, however much we wish that it were not so.

While statistics of their total wealth, by which comparisons can be made, are not at hand, we have the agricultural statistics of two States, covering thirty years, by which comparisons may be made, and as the Afro-American has made his greater progress along that line, agricultural statistics will show him off to the best advantage.

At the beginning of his period of freedom, when the Afro-American had comparatively nothing, the Federal census of 1870 shows that the agricultural wealth of the State of Georgia was \$75,647,574 and that of South Carolina was \$35,847,010, while the census of 1900 shows the total agricultural wealth of the State of Georgia to be \$183,370,120 and that of South Carolina to be \$126,761,430, which shows that in thirty years Georgia gained in agricultural wealth \$107,722,546 and South Carolina \$90,914,520.

Latest statistics show the total wealth of Afro-Americans in Georgia to be about \$26,000,000, and the total wealth of that race in South Carolina to be about \$14,000,000, which, as they had comparatively nothing in 1870, was gained while their respective States were making their gains in agricultural wealth.

The difference between \$107,722,546 and \$26,000,000 and \$90,914,520 and \$14,000,000 shows how much richer the white people were than the colored people in agricultural wealth alone in those two States in 1900 than they were in 1870. That is, the white people of Georgia were \$81,722,546, and those of South Carolina \$76,914,520, richer than the colored people of their respective States in 1900 than they were in 1870, in agricultural wealth alone.

When you add to those totals, the white man's percentage of gain financially, in commerce, manufacture, corporation, and city real estate, where it is much greater than that of the colored man than it is in agriculture, it will be discovered that the white people of the South

were more than twenty times richer than the colored people in 1900 than they were in 1870, which accounts for the apparently growing strength of the whites, on the one hand, and the very apparently growing weakness of the colored people, on the other.

As the black man was almost absolutely the industrial arm of those two States during that period, and produced nearly all the crude wealth upon which the white people made such wonderful strides in accumulation, the only sane reason that can be advanced for the black man's failure to keep pace in accumulation with the white man is his economic ignorance, and the control of those customs and predispositions, which slavery had developed in him, to carry all his labor, patronage, and influence to the white race, and to be satisfied in turn with whatever little morsel it should choose to throw at him to keep his soul and body together so that he might produce more.

Economic ignorance and slavish customs keep the black man a beggar and dependent in communities where he produces, and very nearly consumes, everything.

Since his emancipation, nothing but economic ignorance and slavish feelings and customs prevented the black man from controlling the business and owning the wealth of his communities, and thereby preserving his life and citizenship.

The want of such training, as would enable him to see and utilize all his powers to make place, standing, and protection for himself, has made the educated Afro-American a laughing-stock, for the reason that after he has spent years of preparation for a higher place in the economic world, unless he fills some professional place within his race, he is generally forced to occupy a place within the ranks of the illiterate meniality of his own race, because those who trained him failed to teach him two very important facts:

First, that all the avenues to higher places, in the economic world, were and are in control of a people, who have been trained to feel that, regardless of his accomplishments and preparation, he is out of place in any position above that of a menial or scavenger, unless it is filling some professional place among his people, considered beneath the dignity of a white man.

Secondly, that if he would rise above a menial and carry his race up with him, he must take the lead in teaching them how to utilize their powers to make places for themselves, that all the positions in the world are made by the labor and patronage of the masses, and that since they are free, they have it within their power to make themselves or others, but for want of consideration, they have chosen to make others instead of themselves.

Under existing habits and customs, great educational preparation and qualification do not give the black man the same advantage over the unqualified mass of his race in the economic world as they do the white man, which is tending to discourage both himself and friends in the matter of his higher education.

Of course such customs and habits are outrageously wrong and unfair to colored men, because those who control the economic world gladly receive their quota to sustain it, on the one hand, while denying them their share of resulting benefits, on the other.

Under such conditions, in order to make something of him above a menial, the Afro-American must have such special training in practical political economy as would enable him, to either break down the barriers to his entrance and employment in the economic world in general, or to establish an independent economic system of his own, in which he and his progeny will have place and opportunity to display their economic prowess, prove their commercial equality as they have their industrial, and enjoy the resulting fruits of their labor.

But the question of giving the Afro-American the needed special training necessary to fit him for his place in the economic world brings us face to face with an educational paradox.

As the Afro-American is being trained in an educational system, established and developed for a people not in need of such special training as he requires and must have if he is ever to be anything but a menial, he is handicapped and must go on producing tools and educated slaves, or so amend the present system as to make it meet his needs.

Such a system of special training would not only enable him to speedily build up very large and influential industrial, commercial, and financial enterprises, furnishing him with an opportunity to secure the honors and emoluments connected with all human affairs, and leaving the profits on his side of the ledger, thereby increasing his wealth and reducing his poverty by a thousand fold, but would at the same time, and in the same proportion that he increased his wealth and influence, break down the barriers which bar him from employment in the economic world in general, by associating his color with positions and places in the world's affairs, which would finally make it a badge of honor, instead of the badge of dishonor that it now is because it only represents meniality and low and dirty employment and conditions.

Because he is still controlled by his old plantation training to carry all of his production and patronage to "the big house," to the white man, and thereby still makes his community like the old Negro

quarters, when compared with that of his white neighbors, the poorest, lowest, and dirtiest in the city, the present movement of Afro-Americans to large centers of population is to be deplored, until they are trained to use their resources to make their community just what every other special element of the cosmopolitan population makes of its community.

Slavery was clearly in violation of all moral and religious laws, and, wherever established, commits a breach in every other law.

The American system of slavery so trained and accustomed its victims to such breaches that they make the same effort to sustain and maintain unnatural and unjust laws and rules, even when injurious to themselves, that other people make to sustain them when favorable to themselves.

If the Afro-American were properly trained, in time his freedom of employment and the proper disposition of his production and patronage would mend such breaches, and correct all the evils from which he now suffers on account of them.

But the fact that the white American is benefited rather than injuriously affected by such breaches, and does not need any special training to cause him to protect himself, puts the black American, who vitally requires such training, in a class by himself, and really creates the necessity for separate schools, if he is ever to be properly developed.

In a system of education, designed to meet his special requirements, first of all the Afro-American student would be specially taught how to spend his labor, patronage, energy, and influence to make the most of himself.

While being trained in literary, mechanical, and industrial lines, he would be thoroughly drilled in the principles of theoretical and practical political economy, as applied to himself in his peculiar situation, so that he would not only understand where and how best to spend his labor and patronage, but how to calculate the value of his services to himself as well as his employer, his patronage to himself as well as the party patronized, to the end that he might dispose of them in the way best calculated to advance the cause of himself and progeny.

He would be taught that, owing to the peculiar position in which slavery placed him in the economic world, unlike all other classes in the community, he is almost entirely cut off from the resulting benefits of his productions and consumptions and that he must learn to so use them as to secure the same benefits, in every respect, that others get.

He would be taught that, in order to have his race attain an equal place in the family of races, he must dispose of his productions and

consumptions, not only with a view to getting the most out of them now and individually a principle advocated by shallow theories, but he must dispose of them with the special design, even at a sacrifice of some small portion of present values, to benefit and build up his excluded and proscribed race, which would result in everlastingly benefiting himself and progeny as a part of the race.

In such a system of training, he would be taught all the peculiarities of members of his race, and the means used to develop such peculiarities, and on account of which all the hardships and delicacies involved in their dealings with each other, how their training for centuries has developed in them a feeling that it is a disgrace to serve each other, to look upon each other with the same feeling of contempt with which members of the white race are governed, and to have a want of confidence in each other in every respect, and what diplomacy to employ, and how to use it, to overcome such unnatural feelings and prejudices.

He would not only be taught how to save money, but the more important fact of how to use it wisely; that the custom of members of his race, inexperienced in business, of putting a dollar at the end of the week in a savings bank, on which they are promised 3 per cent annually, that a member of the economically trained class borrows from the bank on the following Monday and so employs it that members of his race pay more than 100 per cent a week for its use, is not wise.

In short, he would be taught in such a special system of training that not only his present want is involved in the expenditure of his labor, patronage, and influence, but all higher order of employment, wealth, marriage portion, political and social standing are involved as well, and inspired to so use his powers and opportunities, whether industrial, commercial, financial, or political, as to broadly advance his cause.

Such a system of training for Afro-Americans is vitally needed, as a matter of self-preservation for that race.

Its necessity is forced upon the Afro-American without any wish of his, and does not involve any hatred, or desire of exclusiveness, but is forced on him by the custom of excluding him from all honorable share and participation in the honors and emoluments of an economic system, to the building of which he is contributing his share.

Economic ignorance and that destructive spirit which long years of training has developed in the race to discriminate against itself, have enabled the outcast Jew, German, Irishman, Italian, and other nationalities to locate near or within the community of Afro-Ameri-

cans and in a short time be made respectable enough to be received by the proudest members of their race as well as others.

At the commencement of the period of emancipation, the Jew had little or no standing in this country, and in the South the German, Irish, and Italian were not much better off, but when the black man was freed from his physical slavery to one master, by reason of his training, he became the economic slave of many white masters, especially those who possessed the diplomacy to flatter him and cater to his fanciful and child-like notions of life.

The Jews and Germans especially have proven themselves past masters in the art of flattering and patting the brother in black on the back, and in consequence he has made millions of Jews and hundreds of thousands of Germans rich, independent, and respectable.

He has given the Jews such a lift that that race is very nearly controlling the commercial welfare of this nation, and is being more and more accorded its equality in the social realm.

To the same extent that he has made the Jews, Germans, and others rich and respectable, he has made himself poor and disreputable.

For every rich Jew, German, Irishman, or Italian that he has made, he has correspondingly made a poor member of his own race, and if the hundreds of thousands of members of other races whom he has made rich, influential, and respectable were members of his own race, there would be no "Jim Crow" and disfranchising legislation in this country.

Such legislation is made possible only through his discrimination against himself, which is everywhere making him most disreputable and weakest, where he ought to be most respectable and strongest.

It is his discrimination against himself that makes a Tillman, or Vardaman, possible.

If it were not for his discrimination against himself, he would to-day have an uninterrupted entrance to the ballot-box all over the land, and would not only be fully represented in his local State governments, but would have anywhere from twenty-five to forty representatives in the lower branch of Congress, and eight or ten in the United States Senate, besides being accredited with hundreds of representatives to foreign governments.

Economic ignorance is causing the Afro-American minister to use the resources given by his congregation for his support to aid in the support of his white brother minister, by leaving the profits made from his patronage among his communicants instead of his own; is causing the colored lawyer to build up his rival instead of himself, by spending the fees collected from his clientele among the clientele of his

white rival; is causing the Afro-American physician to aid in the support of his white rival, by leaving the profits from his patronage among his patients instead of his own.

The Afro-American is greatly flattered and lulled into peaceful security by the fulminations of his orators concerning his achievements, especially along material lines, within forty years.

While it is true that he is entitled to much credit for what he has done, it ought to be used to stimulate him to greater activity by also pointing out the many things, at the same time, that he has failed to do, instead of lulling him into peaceful security and self-satisfaction, by creating a feeling that he has done all that was possible under the circumstances.

Any student of conditions knows that, with his physical and industrial developments and the frugal manner in which he had been trained to live, had it not been for his destructive spiritual and economic development, he would have accomplished more materially in five years after his physical emancipation than he has during its entire period.

Even including him as property value, the white South is more than twice as wealthy as it was fifty years ago, and twenty times more wealthy than he, than it was when he was emancipated. That is, deducing what he has amassed from the present wealth of the white South will demonstrate that it is twenty times wealthier than he is now than it was then.

We presume that there will be no question as to the fact that the Afro-American is proportionately as great a producing and consuming element as there is in the country, and as such must be credited with his proportion of its commerce, both domestic and foreign.

According to the Federal treasury statistics some four or five years since, the foreign commerce of this nation amounted to more than \$3,200,000,000 annually, and political economists say that the domestic commerce of a nation is ten times as great as its foreign; therefore the domestic commerce must have been \$32,000,000,000 at the same time.

Since the Afro-American constitutes about 12 per cent of the population, he is entitled to be credited with 12 per cent of the commerce of the nation. 12 per cent of \$3,200,000,000 is \$384,000,000, which represents the foreign commerce of the Afro-American race; and 12 per cent of \$32,000,000,000 is \$3,840,000,000, representing the total amount of his domestic commerce annually; and his total annual commerce would be \$4,224,000,000.

25 per cent (the usual gross profit) of that sum is \$1,056,000,000,

the sum that he should have had to distribute in wages and add to his wealth annually.

In all sound business dealings the net profit is about 25 per cent of the gross, which would annually add \$264,000,000 to the wealth of that race.

According to the census of 1900, the Afro-American race had amassed a total wealth of only about \$700,000,000, including what the members of that race had previous to emancipation, and if its annual accumulations had been even half of the amount that it should have amassed, its total wealth would have been \$4,620,000,000, instead of \$700,000,000.

All this loss was entailed for want of proper spiritual and economic development.

Secondly, let us deal with the restoration of race ideals and the rehabilitation of the spiritual man, which are so intimately allied that you cannot help one without aiding the other, for the race was not spiritually degraded until deprived of its ideals.

The race lost its ideals in being constantly and exclusively fed, both through its eyes and mind, with white human ideals, standards, and models for three hundred years, the period during which it was deprived of ideal characters within itself, and a restoration of its ideals can only be brought about by reversing conditions.

The Afro-Americans must learn the spiritual effect of pictures, paintings, and living models on man in general, and after which be taught to substitute pictures, paintings, and living models of their own race for those of the white race as a means of restoring lost ideals.

The Afro-American parent should be made to realize that the work of developing a white spirit in a black body commences with placing the white artistic doll model in the hands of his infant in the cradle, is enlarged upon in lining his walls with the pictures and paintings of members of the white race, and is continued in the schools in the use of books with white pictures and models exclusively, and ends in the final result in producing a being which is ashamed of its color and despises the race with which it is connected.

It is apparent to students of humanity that the Afro-American race is spiritually defective, as the result of man's art, and not the work of Nature's God, as its slanderers and traducers would have us believe, and any system of education provided for members of that race which does not especially plan for the spiritual development of its youth, to say the least, is very deficient.

As our system of education does not provide for the spiritual as well as the mechanical and intellectual development of the Afro-American

ican's composite man, so far as his necessities are concerned, it is unscientific, and, until properly amended, must continue to fail to produce in him the state of being necessary to properly sustain itself in this country.

A system of education properly designed to meet his necessities would be divided into four branches, physical, mechanical, intellectual, and spiritual, with especial emphasis placed on the latter, as he is most deficient in that.

Of the trinity, mechanical, intellectual, and spiritual man, the latter, which is the master and ruler, is the most important and vital, and as environment, long years of adverse training, and traditions have developed and minimized the Afro-American's spiritual man, it should have first consideration in a plan of education devised for his development.

As it is now, his youth, with too little ego, is placed in the same system as the youth of the white race, some of which have too much ego. No amount of mechanical, or intellectual, training, or wealth, can make up for a disparity in spiritual equality, and it is the duty of the State, especially where its government provides for equality of citizenship, to provide such a system of training for its youth as would decrease a magnified ego, and increase a minimized ego, to the end of establishing a spiritual equality in its population, by which it would secure a harmonious citizenship and insure a reign of justice, peace, and happiness.

Our present system is constantly increasing the opposite effect.

As the spirit of the Afro-American has been dwarfed, his ideals have been destroyed and his ego minimized by years of depression and oppression, leaving him in an environment and atmosphere where it is next to impossible for him unaided to restore normal traditions, and develop means to overcome centuries of bad training, all plans for his rehabilitation should have in the very beginning, been laid with a view to restoring him to a normal spiritual state.

An element of the white race, ascribing his spiritual degradation to the work of Nature instead of the art of man, has never ceased to cry, in and out of season, that no amount of education can make a white man out of a Negro, can elevate the latter to a plane of equality with the former, while his friends, who are pushing the work of his mechanical, intellectual, moral, and religious development at the cost of his spiritual, have failed to realize their fondest hopes in his development, and are confused.

Pursuing such unscientific methods for three decades, and failing in their cherished hopes, his friends commenced withdrawing their

means and support from institutions for his intellectual development, and have been since concentrating everything on institutions for his industrial and mechanical development, at the cost of both his intellectual and spiritual development, which is a still greater blunder.

When the Afro-American commences to think originally, he will impress upon the attention of those in control of educational affairs, the great injustice and spiritual harm done his offspring in excluding proper models and ideals of his race from the books and educational plans, in which it is being trained.

As an important means of aiding in the spiritual development of his offspring, the Afro-American should line his walls, mantels, and libraries with the paintings, pictures, and models of Toussaint L'Ouverture, Edward W. Blyden, the elder and younger Dumas, Frederick Douglass, Benjamin Bannicker, Phillis Wheatley, Emperor Menelik, Pushkin, Paul Laurence Dunbar, etc., and so post himself on their histories that when his offspring point to Douglass and demand to know who he was, he would be able to tell his little ones, when their questions prove that their inquiring minds are ready for the lessons, that he was a member of their race, who, born and nearly reared a slave, ran away and found freedom in the Northern States, where he was taken up by some friends and sent to school, and finally developed into a wonderful orator, holding two continents in awe with the spell of his eloquence, and very largely assisted in battering down the walls of slavery with his oratorical powers.

When they point to Benjamin Banniker and inquire to know something of him, or his history, the parent should be able to say: "My children, he was a contemporary of George Washington and Thomas Jefferson. He became a great geometrician, and made the first wooden clock and almanac ever made on this continent. Thomas Jefferson was so proud of his calendar and thought so much of its merits that he sent a copy of it, in vindication of the possibilities of the abilities of the race, to the Academy of the Sciences in Paris, and Washington called him to his aid when assuming the responsibilities of laying out the capital of the Nation, which bears his name."

Tell them that Phillis Wheatley was a little African waif, stolen away from her native land at the age of seven years; that she was bought in Boston in a slave mart, by a kind mistress, who permitted her to study with her own daughters, and at the age of sixteen she had not only mastered English, Greek, and Latin, but had developed into probably the greatest poetess in America; that she addressed, to George Washington, a heroic poem, in his honor, while he was encamped at

Cambridge, in token of which he sent her a very appreciative reply, addressing her as "Miss Phillis."

Tell them that Toussaint L'Ouverture was a member of their race, and though born and reared to manhood a slave, that after maturity he organized his black brothers into a thunderbolt, which he hurled at the master class, drove it away from the island of Haiti, and declared the freedom of his race; and that he established the government of Haiti, which has come down as a governmental wonder to our day; that he made the first rift in the cloud of gloom which had obscured the sky of the race throughout the Western hemisphere, and by the light produced through the rift by his star Queen Victoria saw how to write the edict freeing all the slaves in her dominion and Abraham Lincoln saw how to write and issue his Emancipation Proclamation. Wendell Phillips said, in summing up his great virtues: "I would compare him to Napoleon Bonaparte, but that monarch rose to his throne through seas of blood and over mountains of broken oaths; this Negro never spilt innocent blood nor broke his oath. I would compare him to Cromwell of England, but that monarch established a government which fell to pieces immediately after his death; this Negro established a government which has come down to our day. I would compare him to Washington, but the Virginian held slaves, while this Negro risked his whole empire rather than permit the humblest person in it to be a slave." And in his matchless peroration he declared: "Fifty years hence, when truth gets a hearing and men will write history in truth and not with their prejudices, the Muse of history will place Phocion as the greatest man of Greece, Brutus for Rome, Lafayette for France, and Hampden for England, and she will select Washington as the flower of our earlier civilization and John Brown as the ripe fruit of our mature years; then, turning, she will dip her pen in the sunlight and write in the clear blue above them all the name of the soldier, the statesman, the hero, the martyr, Toussaint L'Ouverture." Who, with Menelik, is a faint harbinger of succeeding generations.

After once exciting the children's interest in such great race models and ideals, fill your libraries with their histories, and with such fertilizing you will see pride of race and ambition and aspiration grow under your very eyes; for in reading the history of their race they will find ideal characters in every line.

But all these achievements were made during last the five hundred years, under very oppressive and depressing circumstances, during which, and as a justification for reducing them to slavery, economic tools, the most irreligious and brazen efforts have not only been

made to brutalize and assign the children of Ham to legalized ignorance, but to outlaw them in human society in general, and as such in general these great models had to steal their knowledge of letters; and, in defense of the accursed institution and contrary to the Holy Scriptures, strenuous efforts have been made, which have not even yet ceased, to deprive them of their heirship in the glorious and matchless history of Ethiopia, the fountain from which all civilization sprung.

In this age, when the efficacy of the religion of our Lord and Savior Jesus has thrown open the doors of knowledge to the long-excluded sons of Ethiopia, should it appear that those models and ideals do not raise the standard sufficiently high for the more enlightened souls of the Afro-American youth, using all the latter-day achievements of members of the white race as mere rounds in the ladder of civilization, and ascending with them on this to where it terminates amid the dizzy heights attained by their grandsires; there among the clouds, where their ancestors talked with the gods, call up the shades of their grandsire Ham and his three sons, Mizraim, Phut, and Cush, of whom those constituting the various rounds of the ladder of civilization on which you have ascended are mere disciples, and poor ones at that, or we would not have any lost arts.

Ask the old forefather of the race, Ham, who among his illustrious sons did most for the advancement of the world's civilization?

With a frown, coupled with reproachful words, and yet with some degree of pride, we imagine that he would commend all his sons for their mighty achievements, and condemn them for that pride, arrogance, and godlessness which brought on their fall and entailed so much misery on his progeny.

But with great pride he would point to his descendants as the builders of Ethiopia, Chaldea, Babylonia, Phœnicia, and Egypt, as the race which developed and gave the world its civilization, its knowledge of emblems and letters as means of communicating ideas, its science of navigation as the means of sailing unknown seas, its knowledge of agriculture as the base of existence, its knowledge of commerce and use of money as means of exchanging products and values—in short, its science of government, mathematics, astronomy, astrology, and its arts; and there in the midst of those mighty builders, your children could choose such models and ideals as would satisfy their highest aspirations.

Old father Ham would doubtless improve the opportunity to give his Afro-American descendants some much-needed instruction, and to deliver some great prophecies. He would remind them that while a tropical sun had darkened their complexion and crisped their hair,

there was a time when the different shades of complexion among men meant no more than the different hues or tints in the same species of the animal kingdom; that God had given their race the most productive and prosperous part of the globe, a part of the earth in which life can be maintained easier than anywhere else, and that their color was disgraced by the low economic condition which it has been forced to occupy during the past five hundred years, and that their freedom had given them an opportunity to wipe off the disgrace by changing the condition; that if the economic condition of the son of Japheth or Shem, when compared with theirs, were reversed, in time the same unpopularity would attach to their hue, as man is given to associate everything with condition.

He would go further in saying to the American branch of his descendants, that they can only change the unpopularity of their hue, by changing the environments and conditions, which disgrace it; that their very foolish and ridiculous disposition to be ashamed of their color, was proving their greatest barrier in efforts to change the very undesirable conditions, which disgrace their color; that they have all the elements of success except that degree of pride which draws the members of other races, with their resources and patronage, to themselves; that their proper pride went with the transference of their ideals, and can only be regained with their restoration; and for that reason the restoration of their ideals is of primary importance; and that their proportional production and consumption, the elemental groundwork of success, are as great as those of any other element of the American population, and that nothing stands in the way of their success except the want of cohesion and sympathy, which is superinduced by white ideals and economic ignorance, on account of which all their institutions are perishing for want of the aid, which they are foolishly throwing away on the institutions of others, in which they are barred from every advantage.

He would remind them that the hope of their brothers in a state of natural freedom in the fatherland, who have never lost their ideals and pride of race, is greater than theirs.

He would declare that while atoning for the sins of their proud and godless forefathers, they had paid penance for many centuries, but the Great Spirit of the Universe, who had delivered the keys of knowledge originally to his line, had not wholly forsaken them; that during their entire period of penance, while temporarily deprived of the keys of knowledge, He had preserved their fatherland from usurpation and occupation by the sons of Japheth and Shem, through ignorance and desert walls, until now, when the time is ripe for their deliverance, He

is using their greed and avariciousness to restore the keys; that when the keys of knowledge are fully restored to their race, they will find new depths in the Pierian springs of knowledge and flood the world with new light, giving it a higher and grander civilization, in which the fatherhood of God and the brotherhood of man will have a broader application in a nobler field of Christian brotherhood.

He would declare that his descendants, in extending the arm of protection to the child Jesus when His life was sought by Herod, a wicked son of Shem, and in their carrying his cross through Simon, one of their number, when His human nature fainted and fell, while Asia, through the sons of Shem, cried for his blood, and Europe, through the sons of Japheth, nailed Him to the cross, had done much to shorten their night of gloom; for even now a scrutinizing glance over the hilltops of the east, or west, will reveal the glow of a rising sun, which will soon flood their world with light.

Finally, as a means of assisting in the restoration of their ideals, he would urge them to industriously apply themselves to the task of collecting and studying the remaining historical and monumental fragments of the grand age of their race, which time has not effaced and the avaricious and ambitious sons of Shem and Japheth have not appropriated to themselves.

PART IV.

HISTORICAL EXTRACTS.

Both as a means of sustaining the historical position assumed in this treatise, as well as a means of furnishing students of race history with some data that may aid in their researches, we have drawn as follows upon some of the world's most renowned and authentic historians, with references.

During the last five hundred years, in which the greed and selfishness of a part of the white race impelled its members to reduce their brothers in black to slavery, they have ransacked every department of anatomy and physiology to find an anatomical or physiological difference between the physically black and white man, on which to rest the claim that the former is less than man, and so square their conscience with the requirements of the New Testament in vindication of the accursed institution.

Having failed in all their laborious efforts to find a physical or natural difference, they finally based their claims of superiority and the right of ownership upon their lighter shade of complexion and coined the contemptible epithet "Negro," originally applied to that branch of the Ethiopian race dwelling in the valley of the river Niger, as a fitting designation for a race whom they had determined to dehumanize.

If that name is applicable to the dwellers in the valley of the Niger, it is no more applicable to the rest of the Ethiopian race than the term "English" is to all the rest of the sons of Japheth. But, in the laborious efforts to prove that the animals to which it is applied are not a part of the Adamic creation, and are therefore not a part of the human family, a most harmful use has been made of the contemptible epithet "Negro."

In making its victims out of a race which had given the world its civilization, slavery could not be defended; hence, the most strenuous efforts have been made to falsify the Bible and distort the history of mankind in attempts to separate that branch of the Ethiopian race out of which the slaves were being made from the rest of their race.

Because of this damnable use and purpose, we hate the word "Negro," and will never be reconciled to it.

The sons of Japheth, the last of Noah's race to scale the heights of civilization, who were crude barbarians wearing the skins of animals

and living in caves while the sons of Ham were devising and developing the civilization of which the former are to-day boasting as the product of the brain and skill of their race, like their immediate predecessors, the sons of Shem, who had also borrowed their knowledge from the sons of Ham, have either appropriated the history of the sons of Cush or refused to perpetuate it; and therefore, under such circumstances, Afro-Americans in the midst of a branch of the white race, with magnified white ideals, are almost wholly deprived of any knowledge of the part which their great ancestors played in the world's history and their wonderful contributions to civilization.

In order that they may secure a few glimpses of the history and achievements of their ancestors, the ancient Ethiopian race, we will now let the most renowned and authentic historians of the white race speak.

ORIGIN OF THE NAME "ETHIOPIA."

"Ethiopia is derived from two Greek words, *ethein*, burnt, and *ops*, face, which means 'a burnt or dark face.'

"The word 'Ethiopian' was originally applied by the Greeks to all people who lived in the southern part of the known world, including the dark-colored natives of India."—*Universal Encyclopedia*.

"In the early ages of the world, the continent of Africa was inhabited by three distinct original races, all of whom are mentioned in the Old Testament scriptures, and are recognized there as the descendants of Ham, the son of Noah.

"The first and most prominent of these were the ancient Egyptians, who are regarded as the descendants of Mizraim, the second son of Ham.

"The second family was known to the Greek and Roman historians as the Libyan race, which is supposed to have descended from Phut, the third son of Ham, and is the ancestry of modern Numidian, Mauritanian, and Berber.

"The third family was known to the Greek and Roman historians as the Ethiopian or black race, who are regarded as the descendants of Cush, the eldest son of Ham.

"The terms 'Cush' and 'Ethiopia' are interchangeably used in the historical parts of the Old Testament for the same people.

"One of these terms is of Hebrew origin, and is indicative of the origin or patronage of the people, while the other is Greek, and is descriptive of their physical character. This term was applied both to Asiatic and African races.

"The chief locality of the African branch of the Ethiopian family

was on the Upper Nile, what is known as Nubia and Abyssinia. From this family has undoubtedly descended the modern African or Negro race.

“From the account which Herodotus and other ancient historians give of the habits and physical character of the ancient Ethiopian stock, they do not differ essentially from the modern African race, a people who are now spread over two-thirds of the whole continent, and are vastly more numerous than they ever were in any previous period of their history.”—Wilson’s “*Western Africa*,” Part I., Chap. I., page 14.

“When I visited the Sphinx, I could not help thinking the figure of that monster furnished the true solution of the enigma; when I saw its features precisely those of a Negro, I recollect the remarkable passage of Herodotus, in which he says, ‘For my part, I believe the Colchi to be a colony of Egyptians, because, like them, they have black skins and frizzled hair.’”—*Volney, the French Traveler and Historian.*

“That is, that the ancient Egyptians were real Negroes of the same species with all the nations of Africa.”—*Herodotus, Liber II.*

“The ancient Egyptians had the character of being the tallest and handsomest nation in the world.”—*Herodotus, Liber III., Chap. XX., page 114.*

“In the earliest tradition of nearly all the more civilized nations of antiquity the name of this distant people is found.

“The annals of the Egyptian priests were full of them: the nations of inner Asia, on the Euphrates and Tigris, have interwoven the fictions of the Ethiopians with their own traditions of the conquest and wars of their heroes; and at a period equally remote they glimmer in Grecian mythology. When the Greeks scarcely knew Italy and Sicily by name, the Ethiopians were celebrated in the verses of their poets; they spoke of them as ‘the remotest nation,’ ‘the most just of men’; the favorites of the gods.”—*Heren’s “Historical Researches,” Vol. I., page 293.*

“How we are astonished when we reflect that to the race of Negroes, at present our slaves and the objects of our extreme contempt, we owe our arts, sciences, and even the very use of speech.”—*Volney, Vol. I., Chap. III.*

“The ruins of Thebes, that ancient and celebrated town, these heaps of ruins, laved by the Nile, are all that remains of the opulent cities that gave luster to Ethiopia. It was there that a people, since forgotten, discovered the elements of science and art at a time when all other men were barbarous, and when a race, now regarded as the

refuse of society, explored among the phenomena of nature those civil and religious systems which have since held mankind in awe."

Count de Gobineau, whose purpose did not require him to deprecate the black race, takes a very different view of it. He maintains that in the great civilizations of antiquity the inspiration of poetry and art came from that race.

He says: "The white race organized those civilization and established their laws and governments; but the source from whence their art issued was foreign to the instincts of the organizing civilizers it lay in the blood of the blacks. That universal power of imagination which we see enveloping and penetrating the primordial civilizations came entirely from the everlasting infusion of blood from the black race into that of the whites."

Again he says: "The Negro possesses, in a high degree, the faculty of emotion from the senses, without which art is not possible."

Once more he says: "It will be said that I am placing a beautiful crown upon the deformed head of the Negro, and doing him a great honor by thus associating him with the harmonious choir of the Muses. But the honor is not so great. I have not associated him with the highest, those in whom reflection is superior to passion."

He says finally: "Certainly the black element is indispensable to the development of artistic genius in a race." [De Gobineau's work, "Sur le Inégalité des Races Humaines," Book II., Chap. VII.]—*Baldwin's "Prehistoric Nations," page 319.*

"That among its [Babylon's] earliest rulers was a great conquering monarch named Nimrod; that this monarch, and therefore probably his people, descended from Cush; that it was Cushite or Ethiopian.—*Rawlinson's "Egypt and Babylon," Chap. I., page 2.*

"Early in this period Cushite colonies were established in the valley of the Nile and of the Euphrates, which in subsequent ages became Barbary, Egypt, and Chaldea.

"Its beginning could not have been later than 7,000 or 8,000 years B. C., and it may have been much earlier. . . . In this period were the grandest ages of the great empire of Ethiopia."—*Baldwin's "Prehistoric Nations," page 97.*

"The doctrines relative to superior and inferior races as usually inculcated are not the product of serene science, nor of any calm influence of reason.

"They have either sprung from the arrogant egotism of that assumed superiority, or from zeal in behalf of some institution or of some form of social or political organization, by which undeveloped

races or humiliated people are maltreated and tyrannously oppressed.”—*Baldwin's “Prehistoric Nations,” page 316.*

“This antiquity of civilization in Arabia is necessary to explain the facts in the oldest recorded traditions.

“Arabia is the land of Cush, the celebrated Ethiopia of very remote lines, and that, according to the testimony of linguistic and archaeological science, the first civilizers in western and southwestern Asia and the valley of the Nile were a people described as Cushites or Hamites.

“These facts are incontestable; but while it is necessary to accept what they signify, we have no chronology for the scheme of Arabian history which they suggest.”—*Baldwin's “Prehistoric Nations,” page 96.*

[Thus it is seen that though the modern historian may attempt to distort the truth and deny the descendants of Ethiopia their rightful place in history, there shines a radiance from their ancestors' achievements in remotest antiquity, giving light, form, shape, and color to everything which their detractors claim now.

No blasphemous envy nor jealous power has been able to obliterate the luminous grandeur of the lights, illuminating the footprints of man, which they kindled on the hill-tops of civilization, and which are as far out of the destroying wish of the little conceited and egoistic historian as that of the king of day.

The index finger of all history points the wanderer in the historical wilderness back to Egypt, and beyond that to Ethiopia, as the beginning of all that is grandest and best in human affairs.

The illustrious forefathers of the Ethiopian race not only left everlasting monuments of their prowess, but impressed their physical likeness on them with such exactness and perfection that no unprejudiced eye can mistake their origin.—*The Author.*]

